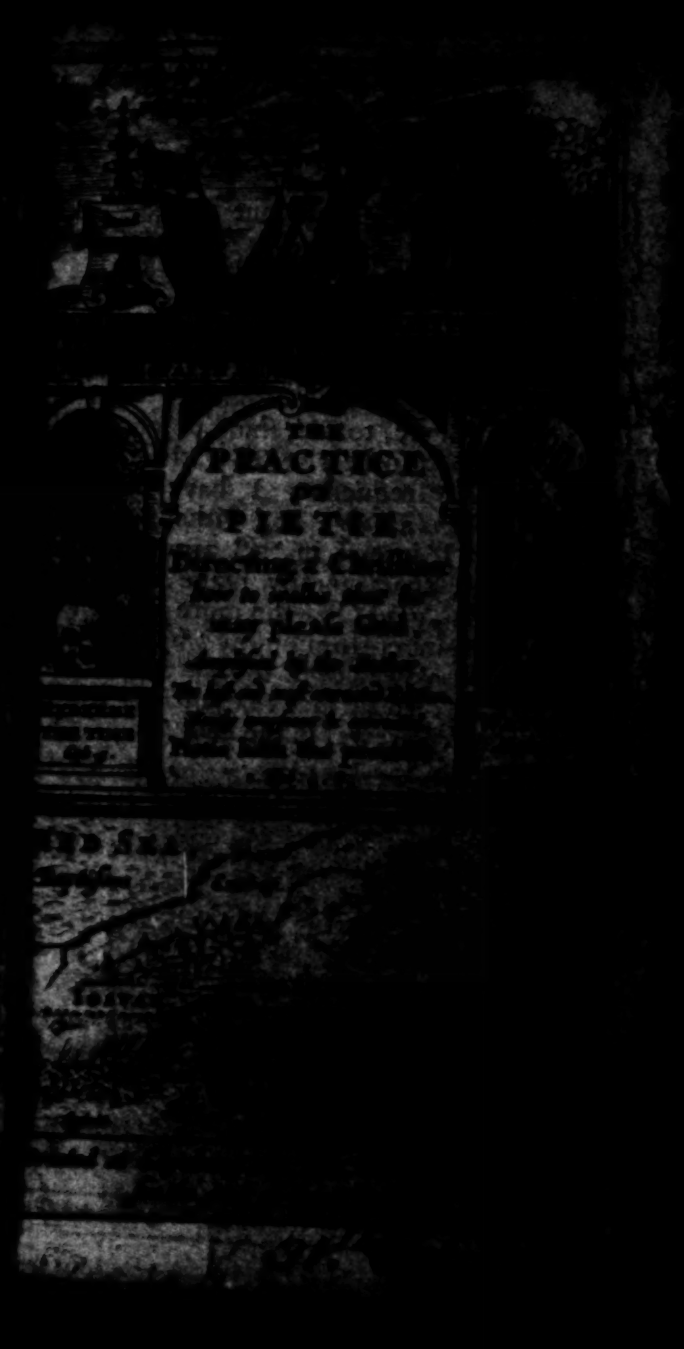

THE
PRACTICE
OF
PIETIE

TO THE devout READER.

I Had not purposed to enlarge the last Edition, save that the *Importunity* of many *devoutly* disposed, prevailed with mee, to *adde* some points and to *explaine* others. To satisfie whose Godly requests, I have done my best *endeavours*: and withal *finished* all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more *praise*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*, to further *thy salvation* as his *owne*. Farewel in the *Lord Iesus*.



To

To the high and mighty

PRINCE CHARLES,

Prince of Wales.

CHRIST IESVS, the PRINCE of Princes, *blesse your* Highnes with length of dayes; *and an* increase *of all* Graces; *which may make you* truly prosperous *in this life*, & eternally happy in that which is to come. 1 Tim. 6, 15. Apoc. 22, 13.

Ionathan *shot* three Arrowes, to *drive* David *further off from* Sauls furie: and *this is the* third Epistle *which I have written, to draw your* Highnesse *neerer to* Gods favour, by *directing your heart to* begin (like *Iosiah*) in your * youth, to seeke after the God of *David*, (and of *Iacob*) your Father. *Not but that I know, that your* Highnesse *doth this without mine admonition, but because I would with the* Apostle, *have you* to * abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods service and true Religion. 1 Sam. 20, 20. 2 Chron. 34, 3. * Quod meum est facio, ipse mandato Laudat & hortatum comprobat actus acuit. 1, 7.

Never was there more neede of plaine *and* unfained *Admonitions: for the* Comicke, *in that saying, seemes but to have* prophecyed *of our times,* Obsequium amicos, veritas odium parit. *And no marvell, seeing that wee are fallne into the* dregs *of* Time, *which being the* last, *must needs bee the* worst *dayes. And how can there bee worse, seeing* Vanitie *knowes not how to bee vainer, nor* Wickednesse *how to bee more* wicked? *and whereas heretofore those have beene counted most* holy, *who have shewed themselves most* zealous *in their* Religion; *they are now reputed most* discreet, *who kan make the* least profession of their Faith. *And that these are the* last dayes, *appeares evidently; because the* Securitie *of mens* eternall state *hath so overwhelmed (as* CHRIST *foretold it should) all sorts: that most who now live, are become* lovers of pleasures, more then lovers of GOD: *And of those who pretend to love* GOD, O GOD! *what sanctified heart can but bleed, to behold how* seldome they come to Prayers?

Matth. 25. 1. &c. 2 Tim 3. 4.

how

ow irreverently they heare Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? *vvhere* (*beeing* Christians) *they can sport themselves, to heare the* Vassals of the * divel, *scoffing* Religion, *and* blasphemously *abusing phrases of holy* Scripture *in their* Stages, *as familiarly as they use their* Tobacco-Pipes *in their* bibbing houses. *So that hee vvho vvould now adayes seeke in most Christians for the* power, *shall scarce almost finde the very* shew *of* godlinesse. *Never vvas there* more sinning, *never lesse* remorse *for sinne. Never vvas the* Iudge neerer to come, *never vvas there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, hovv many (vvho thinke themselves vvise enough, and* full *of all* knowledge) *vvould bee found* foolish Virgins, *vvithout* one Drop *of the* Oyle *of saving* Faith *in their* lampes? *For the greatest* wisedome *of most men*

* Exemplum accipit similitudine, Dominus esse, quo liberrimus aditus & indecorum Dæmonibus redditus: Itaque in quemcunque cum eo arctior immundus spiritus, quod ejus est fidelem agredi: cum flavere & sufflatum (inquit) sed, in ore eam invenit, Tert.

de spect. lib. c. 26. Therfore *Tertullian. in cap.* 6 saith the Stage, *Dialoh Ecclesiam, & cathedram pestilentiæ.* Iam. 5. 9. Apoc. 21, 20. & Matth. 25 28.

in this age, consists in being wise, *first, to deceive* others, *and in the end, to deceive* themselves.

And if sometimes some good booke *haps into their hands; or some* good motion *commeth into their* heads, *whereby they are put in minde to consider the* uncertaintie *of this life* present; *or how* weake assurance *they have of* eternall life, *if this were ended: and how they have some* secreet sinnes, *for which they must needs repent* here, *or bee punished for them in* Hell hereafter. Security *then foorthwith whispers the* Hypocrite *in the* Eare, *that though it bee fit to* thinke *of these things, yet,* It is not yet time; *And that hee is yet* young enough (*though hee cannot but know, that many millions as* young *as himselfe are already in Hell, for want of* timely repentance.) Presumption *warranteth him in the* other Eare, *that* hee may have time hereafter, at his leisure to repent: *and that howsoever* others *dye yet hee is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time, to enjoy his sweet pleasures, and

to increase his wealth and greatnesse. And hereupon (like Salomons sluggard) *hee yeelds himselfe* to a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former sinnes: *till at last*, Despaire (Securities ugly *Handmaide*) *comes in* unlooked *for*, and *shewes him his* Houreglasse; *dolefully telling him*, that his time is past: and that nothing now *remaines*, *but to* dye, *and bee* damned. *Let not this seeme* strange *to any*, *for* too many *have found it* too true, *and* more, *without* more grace, *are like to bee thus* soothed to *their end*: and in the end snared *to their* endlesse perdition.

In my desire therefore of the common salvation, *but especially of your* Highnesse *everlasting* welfare, *I have endevoured to extract* (*out of the* Chaos *of* endlesse controversies) *the* old Practice of true Piety, *which flourished before these Controversies were hatched: which my poore Labours* (*in a short while*) *commeth now forth againe the 3d. time*, *under the* gracious protection *of your* Iude v. 3.

Highneſſe favour, and *by their* entertainment *ſeeme not to bee altogether* unwelcome *to the* Church of Chriſt. *If to bee* pious, *hath in all ages beene held the trueſt honour, how much more* honourable *is it*, in ſo impious an age, *to bee the true* Patrone and Patterne of Pietie? Pietie *made* David, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the ſixt*, *Queene* Elizabeth, *Prince* Henry, and *other* religious Princes, *to bee ſo* honoured; that their names (*ſince their deaths*) ſmell *in the* Church of God *like a* precious Oyntment, and their remembrance is ſweete as Honey in all mouthes, and as Muſicke at a Banquet of Wine; *when as the lippes of others, who have* beene godleſſe and irreligious Princes, doe rot and ſtinke in the memorie of *Gods people*. *And what* honour *is it for* great men *to have* great titles on *earth*; *when God accounts their Names* unworthy *to bee* written[a] in his booke of life in Heaven?

Eccleſ. 7. 2. Eccleſ. 6. 21.

[a] *Luc. 10. 20. Apoc. 17. 8.*

It is Piety *that* embalmes a Prin-

ce

ce his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) & hearing the Word, (which is Gods speaking unto us) wee shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, especially to Princes: What argument is more fit, both for Princes, and People to studie, then that which teacheth sinfull man to deny himselfe by mortifying his corruption: that hee may enjoy Christ, the Author of our salvation: To renounce these false and momentany pleasures of the world, that he may attaine to the true and eternall joyes of Heaven: and to make them truely honourable before God in Piety, who are now onely honourable before men in vanity? What charges soever wee spend in earthly vanities, for the most part, they either dye before us, or wee shortly dye after

Exod. 31, 29, 30.

2 Cor. 3. 18.

Matth. 26, 13.

them: *but what wee spend like* Mary *in the Practice of Piety, shall remaine our* true memoriall *for ever.* For * Piety hath the promise of this life, and of that which shall never end. But † *without Piety there is* no internall comfort to *bee found* in Conscience, nor externall peace *to bee looked for in the* world, nor any eternall happines *to bee hoped for in* Heaven. *How can* Pietie *but promise to her selfe a* zealous Patrone *of your* Highnesse, being the sole Son and Heire *of so* gracious *and* great a Monarch: *who is* not onely *the* Defender of the Faith *by* Title; *but also a* defender of the Faith in truth: *as the* Christian World *hath taken notice* by his learned confuting of Bellarmines *over-spreading Heresies; and his* suppressing in *the Blade of* Vorstius Athean blasphemies? *And how* easie *is it for your* Highnesse *to equall* (if not to exced) all *that went before you*, in Grace and Greatnesse; *if you doe but* set *your* heart to seeke, and to serve God; considering *how* religiously *your* Highnesse *hath* beene educated *by*

* 1. Tim. 4, 8.

† Principibus ad salutem sola satis vera est pietas, absque illa vero nihil est vel exercitus vel imperatoris fortitudo vel apparatus reliquus. Euseb. Eccles. Hist. lib. 9. cap. 1.

godly

godly and vertuous Governours and Tutors: *as also that you live in such a time, wherein* Gods providence *and the* Kings religious care *have placed over this* Church *(to the unspeakeable comfort thereof) another venerable* *Iehojada, that doth good in our Israel both towards God and towards his House: of whom your* Highnesse *at all times, in all* doubts, *may learne the* sincerities of Religion, *for the* Salvation of your *inward* Soule: *and the* wisest counsell *for the* direction *of your outward* state. *And to excite you the rather, to the zelous* Practice *of divine* Piety; often *suppose with your selfe, that your* Highnesse *heares* your religious *Father* Iames, *speaking* unto you, *as sometimes* holy *David spake to his* sonne *Salomon*: And thou *Charles* my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seeke him, hee will bee found of thee. but if thou

*The honourable Sir Robert Cary, Knight, and the religious Lady Cary his wife Mr. Thomas Murray. Sir Iames Fullerton.

* The reverend Archbishop of Cant. G. A. 2 Chro. 24, 19.

1 Chro. 28, 9.

for

forsake him, hee wil cast thee off for ever.

To helpe you the better to seeke and *serve this* God Almightie, *who must bee your* chiefe Protectour in life, and onely Comfort in death: *I heere* once againe *on my bended knees offer my* old *Mite* new *stampt, into your* Highnesse *hands: daily for your* Highnesse *offering up unto the most* HIGH, *my* humblest prayers, *that as you* grow in age & stature: *so you may (like your* Master Christ) increase in wisedome and favour with God and all good man. *This suit* will I never cease: *In* all *other matters I will* ever rest.

Your Highnesse humble Servant, during life to bee commanded,

LEWES BAYLY.

Lewes Bayly.

Ad CAROLVM, Principem.

Tolle malos, extolle pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.

THE PRACTICE OF PIETY.

Directing a Christian how to walke, that hee may please God.

WHo *ever* thou art that lookest into this *Booke*, never undertake to reade it, unlesse thou first *resolvest* to become from thy heart, an unfained *Practicioner* of *Piety*. Yet reade it, and that speedily, least before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

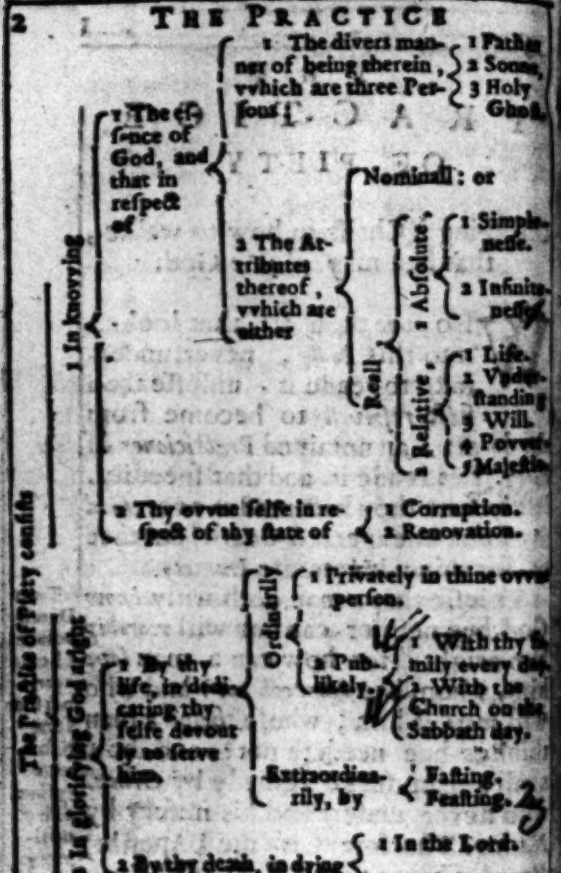
Vnlesse that a man doth truly *know* God, hee neither can nor will *worship* him aright: for how can a man *love* him, whom hee *knoweth not*? and who will *worship* him, whose *helpe* a man thinkes hee needeth not? and how shall a man seeke remedy by *Grace*, who never understood his misery by *Nature*? Therfore (saith the a Apostle) *hee that commeth to God, must believe that* God is, and that *hee is a rewarder of them that seeke him.*

b And for as much as there can bee no true *Piety*, without the knowledge

Tum Deum amare libet, cum prius fides habemus ipsum esse optimum maximum, ubique providentissimum in no-

is efficientem, eum in quo vivimus, movemur, sumus. a *Heb.* 11. 6. b Danda imprimis opera est, ut Deum norimus quotquot foelices esse volumus. Quid scis, si te ipsum nescis?

of


The Practise of Piety consists
1 In knowing
1 The essence of God, and that in respect of
1 The divers manner of being therein, vvhich are three Persons
1 Father
2 Sonne,
3 Holy Ghost.
2 The Attributes thereof, vvhich are either
Nominall: or
Reall
1 Absolute,
1 Simplicitie.
2 Infinitie.
2 Relative,
1 Life.
2 Vnderstanding
3 Will.
4 Power.
5 Majestie.
2 Thy owne selfe in respect of thy state of
1 Corruption.
2 Renovation.
2 In glorifying God aright
1 By thy life, in dedicating thy selfe devoutly to serve him.
Ordinarily
1 Privately in thine owne person.
2 Publikely.
1 With thy family every day.
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2 By thy death, in dying
1 In the Lord.
2 For the Lord.

of God; nor any good *practice*, without the *knowledge* of a mans *owne selfe*: wee will therefore lay downe the knowledge of *Gods Majestie*, and *Mans Miserie*, as the first & chiefest grounds of the *Practice of Piety*.

A plaine description of the Essence and Attributes of God, out of the holy Scripture, so farre forth as every Christian must competently know, and necessarily believe, that will bee saved.

ALthough no creature can define what *God* is, because hee is * *incomprehensible*, and † dwelling in *inaccessible light*: yet it hath pleased his *Majestie*, to reveale himselfe in his *Word* unto us, so farre as our weake *capacity* can best conceive him. Thus:

God is that a *one* b *spirituall and* c *infinitely* d *perfect* e *Essence*, *whose being is of himselfe* f *eternally*.

In the *Divine Essence*, wee are to consider 2 things: First, the divers manner of being therein: secondly, the *Attributes* thereof.

The divers manner of being there-, are called g *Persons*.

A *Person* is a h *distinct subsistence of the whole Godhead*.

* Psa. 145. 3. † 1 Tim. 6. 16. a Deut. 4. 35. and 32. 39. and 6. 4. Isa. 45. 5, 6, 7. b Joh. 4. 24. 1 Cor. 8. 6. Eph. 4. 6. 1 Tim. 2. 5. c Iohn. 4. 24. Act. 17. d 1 Kin. 8. 27. 2 Chron. 6. e Exod. 3. 14. f 2 Chron. 2. 6. Isa. 57. 15. Rom. 11. 36. g Heb. 1. 3. h Joh. 1. 1. Joh. 5. 37. Matt. 14. 16. 1 Col. 2. 9. Rom. 14. 9.

There

There are [a] *three* Divine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*: but three distinct *subsistences*, or three *divers* manner of being of [b] *one* and the *same substance* and *Divine Essence*. So that a *Person* in the *Godhead*, is an individuall *understanding*, and incommunicable *Subsistence*, living of it selfe, and not sustained by another.

In the *unity* of the Godhead, there is a [c] *plurality*, which is not *accidentall* (for God is a most *pure act*, and admits no accidents:) nor *essentiall*: (for God is *one Essence* onely) but [*] *personall*.

The persons in this one *Essence* are but *three*. In this [d] *Mystery* there is *alius & alius*, another and another, but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it selfe, is neither *divided* nor *distinguished*. But the three *Persons*, in the *Divine Essence* are distinguished among *themselves* three manner of wayes:

1. By their *Names*. 2. By their *Order*.
3. By their *Actions*.

1. *By their Names, thus:*

THe *first Person* is named the *Father*, first, in respect of his [*]

a Gen. 1, 26, 3 22, and 11, 7. Exod. 20, 2. Hos. 14 7. Isa. 63, 9, 10. Zach. 3, 2. Hag. 2. 5, 6. 1. Joh. 5, 7. Mat. 3, 16, 17. & 28, 19. Joh. 14 16. 2 Cor. 13, 13.

b Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & omnia omnia. Aug. lib. 6. de Trinit. cap. 6.

c Gen. 1, 2, & 3, 22, & 11, 7. Isa. 6, 8. * Personæ distinctæ dicuntur personaliter, sive separatæ, unitæ dicuntur essentialiter. Divise sunt in Trinitate, & inconfuse unitæ in unitate. Lumbard.

d Mat. 11, 27. Matt. 3, 17.

So

ome *Christ*: secondly, in respect of
e *Elect*, his [a] *adopted* sons, that is,
ose who being not his sons by *Natu-*
are made his sonnes by *Grace*.

The second *Person* is named the
Sonne, because hee is [c] begotten of
[d] *Fathers substance* or *nature*: and
e is called the *Word*: 1. Because the
onception of a *Word* in mans mind,
he neerest thing, that in *some sort*
n shadow unto us the manner, how
e is *eternally begotten* of his Fathers
stance: and in this respect he is also
led *the Wisedome of his Father*, Pro-
b. 8, 12. Secondly, because that by
m, the Father hath from the be-
ning declared his wil for our
vation: hence called λόγος, *quasi*
o, the *Persons* speaking with, or by
Father. Thirdly, because hee is
chiefest argument of all the *Word*
God; or that *Word*, where of God
ke, when hee promised the *blessed*
de to the *Fathers*, under the old
stament.

The *third Person* is named the [h] *holy*
st: first, because hee is [i] *Spirit* wit-
hout a body: secondly, because he
pired; & as it weere breathed from
th the [k] *Father* and the *Sonne*, that

a *Isa.* 63, 16. *Eph.* 3. 14, 15.
b *Pro.* 30, 4.
c *Psa.* 2. 7.
d *Heb.* 1, 3. *Phil.* 2, 6.
e *Basil. Ep.* 8. *Iohan.* Sicut meus cogitando in se ipsum rededitur, & λόγον internum gignit: ita mens illa æterna, quæ est Deus pater in se ipsum intelligendo refertur

æternum modo ineffabili genuit: & verbum exterius [illegible] λόγος interioris effigies quasi est: ita quemadmodum ille [illegible] verbum; ut æterni Patris imago est, & majestatis [illegible] *Hebr.* 1, 3. f *Iob.* 1, 18. *Iren. lib.* 4. *c.* 13. g *vid. Ba-* 9. *Heb.* 1, 1. *Luk.* 24, 27. *Iob.* 5, 45. *Act.* 3, 22, 23, 24. 63. 10. 2. *Cor.* 13, 13. i 1. *Joh.* 4, 14. *Luc.* 3, 17. 20, 21, 22. *Gal.* 4, 6. *Iob.* 15, 26.

is, proceedeth from them both. And hee is called *holy*, both because hee is *holy* in his owne *nature*, and also the immediate * *sanctifier of all Gods Elect people*.

2. *By their Order, Thus:*

THE *Persons* of the Godhead are either the *Father*, or those which are b *of the Father*.

The *Father* is the c *first person* in the glorious *Trinity*, d having neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne*, *sending forth* the *holy Ghost* from everlasting. The *persons* which are of the *Father*, are *those*, who in respect of their *personall existence*, have the *whole Divine Essence*, eternally communicated unto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinity*, and the *onely begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; having his e being of the *Father alone*, and the *whole being* of his *Father*, by an eternall, and incomprehensible generation: and with

a1 Pet. 1, 15, 16. * 2. Cor 3, 18. 1. Thes. 5, 23. 1. Pet. 1, 2. b Origo essentiæ in divinis nulla est, origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore sed ordine. Alsted c Mat. 28, 19 1. Joh. 5. 7. d Ideo dicitur Peter, ἀνάρχος & ἀγένητος. e Filius Dei ὁ ἄναρχος, quoad essentiam absolutam est quidem à seipso & ἀγένητος, sed ratione personalitatis, sive esse personalis per æternam generationem a patre habet: ideoque non est αὐτόθεος. Joh. 6, 38, 39. Joh. 5, 19. Matth. 5, 1 Joh. 2, 1.

Father, sendeth forth the *holy Ghost*. respect of his *absolute Essence*; hee of *himselfe*, but in respect of his *Son*, hee is, by an *eternall generation*, his *Father*. For the *Essence* doth not get an *Essence*, but the * *person* of the *Father* begetteth the *person* of the *Son*, so he is *God of* GOD, and hath from the *Father* the beginning of his *Person Order*, but not of *Essence* and *Time*. The Holy Ghost is the third *Person* the blessed *Trinity*, [a] *proceeding* and forth, equally from [b] *both* the *Father* and the *Son*, by an internall & comprehensible *Spiration*: For as the receiveth the whole divine Essence *generation*: so the *Holy Ghost* receiveth it wholly by *Spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order bee before the *Sonne* begotten; and the *Father* and *Sonne* before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto two things: first the *manner* how the *Trinity* worketh in their *externall* *ions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne from* the *Father*, by the *Holy Ghost*; the *holy Ghost* from the *Fa-*

* Psal. 2. 7. Heb. 1. 5. Aliud est habere Essentiam divinam à seipso & habere essentiam divinam à seipso existentem: remota enim relatione ad Patrem sola restat Essentia, quæ est à seipso: hinc illius dignitas principiatus, non essentiatus. Thom. Sum. p. q. 33.

[a] 1 Pet. 1. 2. Rom. 8. 9. the Spirit of Christ. [b] Spiritus S. à Patre & à Filio cedit, tanquam ab uno & eodem principio in divinum personis subsistente, non autem tanquam à diversis principiis.

ther & the *Sonne*. Secondly, to distinguish the first & *immediate beginning* from which those externall and common actions doe flow. Hence it is that forasmuch as the *Father* is the *fountaine* and *originall* of the *Trinity*, the beginning of all *externall* working, the [a] *Name of God* in relation, and the title of *Creator* in the *Creed*, are given in a speciall manner to the *Father*; our *Redemption* to the *Sonne*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of these actions. And this is also the cause why the *Sonne*, as hee is *Mediator*, referreth all things to the [b] *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that wee are reconciled [c] to the *Father*.

This divine *order* of *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *persons*, but for *Nature* they are coessentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* divine essence is in *every one* of the three *Persons*; but it was incarnated [c] *onely* in the *second* person

a Hinc Dei nomen saepius scripturis Patri aut Trinitati tribuitur. Joh. 3. 16. 1. Cor. 8. 6. 1 Cor. 8. 6. 1. Cor. 15. 24. Matt. 11. 25. 26. 27. Joh. 5. 19. 20. 21. 22. 23. Joh. 17. 1. 4. 6. Joh. 12. 49. 2. Cor. 5. 19. 1. Cor. 15.

c Incarnatio Verbi proprie non Patri nec Spiritui Sancto sed Filio tribuitur. Sanctus Augustinus competit. Damasc. 3. 6. orthod. fide. 13. Implevit etiam Christi Pater & Spiritus S. sed majestate non susceptione. Aug. serm. 3. de Trin. Joh. 3. 16. Rom. 8. 32. & 3. 25. 1. Joh. 4. 10. Hos [illegible] fœdus [illegible] non cogitet, imo hoc, ne dubitet, tenere patris [illegible] debemus. Itaque erat in divinitate Dei filius, heret in humanitate hominis filius, ne nomen filii ad alterum transferri qui non esset aterna nativitate filius, Aug.

the

he *Word*, and not in the person of the *Father*, or of the *holy Ghost*, for three easons:

First, that God the *Father* might the ther set forth the greatnesse of his ve to *Mankind*; in giving his *first* nd *onely begotten Sonne*, to bee incar- ted, and to suffer death for mans lvation.

Secondly, that hee, who was in his *ivinity* the Sonne of God, should e in his *Humanity* the Son of *Man*: t the *name of Sonne* should passe nto another, who by his *eternall* tivity was not the *Sonne*.

Thirdly, * becuse it was meereft, t that *person*, who is the *substantiall age* of his eternall *Father*, should tore in us the *spirituall Image* of od, which wee had lost.

In the *Incarnation*, the *Godhead* was ot turned into the *Manhood*, nor the *anhood* into the *Godhead*, but the *odhead*, as it is the *second person*, or *ord*, assumed unto it the *Manhood*, at is, the *whole nature of man*, body d soule, and all the naturall *proprie-* and a *infirmities* thereof, *sinne* ex- pted.

The *Second Person* tooke not upon m the *person* of man, but the *Nature* man. b So that the human nature

* Congruebat filium assumere humanam naturam, ut haec persona quae est substantialis imago aeterni Patris restitueret imaginem Dei in homine corruptam. Athan. Heb. 2. 17, 18. Heb. 4. 15.

a Infirmitates meras privationis, non veras

ohtfoula. b Humana natura est distincta a natura divina, etsi non sit distincta persona. Keck. Syst. l. lib. 3. p. 139.

hath no personall *subsistence* of
owne, (for then there should bee
Persons in Christ; but it subsisteth
the *Word*, the second person. For
the soule & body make but one
son of *Man*; so the Godhead & Ma
hood make but one Person of *Christ*.

a The two natures of the God
and Manhood are so *really* united
a *Personall union*, that as they can
bee *separated* a sunder, so are they
b *confounded*; but remaine still dis
guished by their several & Essenti
proprieties, which they had before t
were united. As for example; the
finitenesse of the *Divine*, is not co
municated to the *humane* nature; n
the *finitenesse* of the *humane*, to
divine nature.

Yet by reason of this *personall* u
there is such a *communion* of the
prieties of both natures, that t
which is proper to the one, is so
times attributed to the other natu
As, that God c *purchased the Chu
with his owne blood*: And, *that he
judge the World by that Man whom h
hath appointed*. Hence also it is, th
though the *Humanity* of *Christ* be
created, & therefore *a finite* and *li
ted* nature, & cannot be d *every*

a Vnio Hypostatica Deum & hominem nihil est aliud quam naturam humanam non habere propriam existendi, sed assumptam esse a verbo aeterno, ad ipsam verbi subsistentiam.

Bellar. de Incar. lib. 3. cap. 2. b Salvis & distinctis naturarum proprietatibus naturæ tam assumentis, quam assumptæ. c Act. 20. 28. 1 Cor. 2. 8. d D. Field of the church, l. 3. cap. 35.

present, by actuall position, or locall extension, according to his [e] *naturall being*: yet because it hath communicated unto it the *personal Subsistence* of the *Sonne of God*, which is infinite, and without *limitation*; and is so united with God, that it is no *where severed* from God; the body of Christ, in respect of his [f] *personall being*, may rightly bee said to bee *every where*.

[e] Secundùm esse naturale Christus non est ubiq.

[f] Secundum esse personale Christus est ubiq.

3. *The Actions by which the three persons bee distinguished.*

THe *actions* are of two sorts; either *Externall*, respecting the creatures; & those are after a sort common to *every one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselves, and are altogether [g] *incommunicable*.

[g] In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

The *Externall* and communicable *Actions* of the three *Persons* are these: The *creation* of the World peculiarly belonginh to God the *Father*: The *redemption* of de Churh to God the *Sonne*: And the *sanctification* of the *Elect*, to God the *Holy Ghost*. But because the [h] *Father* created, and still governeth the World *by* the *Sonne in* the *Holy Ghost*, therefore these externall actions are indifferently, in Scripture, oftentimes ascribed to *each* of

[h] Rom. 11, 36. 1 Cor. 8, 6. redemptio Act. 20, 28. and sanctificatio 1 Pet. 1, 2.

To the Father. Creation 1 Joh. 3. *and Sanctification* 1 Cor. 1, 2. *to the Sonne. Creation* Psa. 33, 6, *and Redemption* Eph. 4, 30. *to the Holy Ghost. Jointly all to each* 1 Cor. 6, 11. *Opera ad extra indivisa, ad intra divisa.*

these three *Persons*, & therefore called *communicable* and divided *Actions*.

The *Internall* and incommunicable *Actions*, or proprieties of the three *Persons*, are these:

1. To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To bee *begotten*: and that belongeth onely to the *Sonne*, who is of the Father alone, not made, nor created, but begotten.

3. To *proceede* from *both*: and that belongeth onely to the *Holy Ghost*: who is of the Father and the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when wee say, that the Divine [a] Essence is in the *Father unbegotten*: in the *Sonne begotten*: and in the *Holy Ghost proceeding*: wee make not three Essences, but onely shew the divers manners of *subsisting*, by which the *same* most simple, *eternall*, *and unbegotten Essence subsisteth* in each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Sonne communicated* from the *Father*, by generation: and in the *Holy Ghost*, *communicated* from both the Father and the Sonne by *proceeding*.

These are incommunicable *Actions*, and doe make, not an *essenciall*, *accidentall*, or *rationall*, but a *reall* distinction

[a] Personæ nomen non est aliquid ab essentia abstractum nec separatum. *Faius Thes. Theol. lib. 2.* Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. *Zanch. de Deo. Personæ gignit & gignitur: essentia nec gignit, nec gignitur, sed communicatur, Alsted.*

ction betwixt the three *Persons*. So that hee who is the *Father* in the *Trinity*, is not the *Sonne*: Hee who is the *Sonne* in the *Trinity*, is not the *Father*: Hee who is the *Holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to [a] all *three*. As therefore wee beleeve, that the *Father is God*, the *Son is God*, and the *Holy Ghost is God*: so wee likewise beleeve, that *God* is the Father, *God* is the *Sonne*, and *God* is the *Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor never can bee the *Person* of the other. The three *Persons* therefore of the *Godhead* doe not differ from the *Essence*, but [b] *formally*; but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the Father is *God begetting* God the Son; the Sonne is *God begotten* of God the Father; and the Holy Ghost is *God proceeding* from both God the Father, and God the Sonne. Hence it is, that the Scriptures use the name of *God* two manner of wayes: Either [c] *Essencially*, & then it signifieth

a Quâ unum cogito, trium incomprehensibili. fuse involvor. *Nazian*

b Quâ vis persona sum essentia non sit omnino idem, non tamen alia est omnino aliud: differt non numero, quia de in divinis foret quaternitas; non re, quia essentia de per-

sonis praedicatur, sed formaliter vel *Adyw*, sive rationocinante. Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & modus, sed res & modus rei. c *Bernard.* Nomen Dei essentiale, non personale, non minus Filium & Spiritum Sanctum, quam Patrem designat.

the *three* Persons conjoyntly, or a Personally, & then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*, As the *Father*, 1. *Tim.* 2, 5. or the *Sonne*, *Acter.* 20. 28. 1 *Tim.* 3, 16. or the *Holy Ghost*, *Act.* 5, 4. 2 *Cor.* 6, 16.

And because the Divine *Essence* (common to all the three persons) is but *one*, wee call the same *Vnity*. But because there be *three distinct Persons* in this ode indivisible Essence, wee call the same *Trinity*. b So that this *Vnity* is *Trinity*, & *Trinity* in *Vnity*, is a holy mystery c: rather to be religiously adored by faith, then curiously searched by reason, further then God hath revealed in his Word.

a *Duo sunt nimis. Sacramentum hoc venerandū, non scrutandū, quo modo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, non fas vero, vita æterna.* Bern. b *Neque ad loquendum dignè Deo lingua sufficit, neque ad percipiendum intellectus prævalet: ergo glorificare nos convenit Deum, quasi tale est. & intellectum transcendit, & cognitionis initium superat.* Chrysost. Hom. 2. Heb. c *De Deo loqui etiam vera periculosum est.* Arnob. 4. *Lingua, mente, & cogitatione horrescit, qui de Deo sermonem habet.* Nazian.

Thus farre of the divers manner of being in the Divine Essence: now of the Attributes thereof.

Attributes are certaine descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weakness of our a *capacity*, tho helpe us the better to understand the *nature* of Gods Essence, and to discerne it from all other Essences.

a *Condescendit nobis Deus, ut possemus sustinere eius.* Aug. de Spec. c. 12.

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

The

The *Nominall* Attributes are of three sorts; first, those which signifie Gods Essence: secondly, the *Persons* in the Essence: thirdly, those which signifie his *essentiall workes*.

Of the first sort, is the name [a] *Iehovah*, or rather [b] *Iehuah*; which signifieth *eternall being of himselfe*, in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tels *Moses* Exod. 6, 31. *that hee was not knowne to Abraham, Isaac, and Iacob, by his name Iehovah*, (Not but that they knew this to bee the name of God: for they used it in all their Prayers) but because they lived not to see God effecting in deed, that which he *promised* them; in graciously delivering their seed out of *Egypt*, & in giving thē the *real possession of Canaans Land*; and so to be not onely *God Almighty*, by whom all things were made; but also *performing indeed* to the children, that which he promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* cals God *first Iehovah*, when the *universall creation* had his absolute being. *Gen.* 2, 4. And this admirable name is graven on the *Decalogues* forehead, which

Exod 15, 3. [a] *Ab Havah vel Haiah, Esse: nam ita Deus est à seipso ut sit summe esse, & vivus. Omnes hujus nominis literæ sunt formativæ, ut doceatur Deum esse spiritum.* P. Martyr loc. com. cap. 11 P. Mon tan. de arc. fœd. 1. [b] *Iehovah quasi hahetiphvah & ita scripturæ fuisse vere Deo tribuit.*

[a] Lapis Exod. 6, 3. *intelligendus est de gratiosa & præsentissima.* Gerard. loc. 3. de Nat. Deitate: *essentia quæ nunc dicuntur fieri, quando fiunt manifesta. Sic dicitur Spiritus Dei ferri super aquas, id est, manifeste se ostendit.* Alsted. Lex. Theol. cap. 1.

vvvij

was pronounced upon the *Israelites* deliverance, to bee the *Rule of Righteousnesse*; after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Iewes* hold it a sin to pronounce it; but if it bee no sin to write it, why should it bee unlawfull to pronounce it?

Quod licet scribere, effari cur non licebit? Theod. in Epit.

This Holy Name of God teacheth us:

First; what God is in himselfe, namely, *an eternall being of himselfe.*

Secondly, how hee is unto *others*, because that from him *all other* Creatures have received their *being.*

Ius æternum dei verbi, Fons est æterni esse.

Thirdly, that wee may confidently beleeve his promises: for hee is named IEHOVAH, not onely in respect of *being*, and causing al things to *bee*; but especially in respect of his *gracious promises*, which without failę hee will fulfil in his appointed time, and so causeth that to be, which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon [a] our *repentance* forgive us all our sins; at the time of death [b] receive our *Soules*, and in the *resurrection* [c] raise up our *Bodies* in glory to life everlasting.

In promissionibus Iehovah est fidę.
a Isai. 55, 7.
b Ioh. 12, 26. Ioh. 14 2, 3.
c Ioh. 6 40. Ioh. 11 5.

The second name denoting Gods essence, is *Eheieh*, but once read, *Exod.* 3. 14. of the same root that IEHO-

VAH:

AH: and signifieth, I AM, or I VIL BE: for when *Moses* asked God by what name hee should call him; God then named himselfe, *Eheieh Asher Eheieh*, *I am that I am*: or *I will be that I will be*: signifying, that hee is an eternal, unchangeable Being: for seeing every creature is temporary and mutable; no creature can say, *Ero qui ero: I will be that I will be.* This name in the New Testament is given to our *Lord Christ*, when hee is called *Alpha & Omega*, *The beginning, and the ending*, [a]*which is, which was, and which is to come, The Almighty*, Apoc. 1. For all time past and to come, is one present before God. And to this same *Christ* himselfe alludeth Ioan. 8, 58.: *Before Abraham was, I am.*

This Name should teach us likewise to have alwayes present in our minds our first *creation*, present *corruption*, and future *Glorification*: and not content our selves with *I was* good, or *I will bee* good, but to bee good presently; that when-ever God sends for us, hee may finde us prepared for *him*.

The third name is *Iah*, which as it comes of the same *roote*, so is it the contract of *Iehovah*, and signifieth *Lord*, because hee is the * beginning and *Being* of beings. It is a † name for the most part, ascribed unto God,

[a] ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

* Deus aseas causa causarum & Ens entium.

† Psal. 68, 19. Psalm. 101, 18. Ps. 106, 1, 48. Ps. 112, 1. &c. Psalm. 113, 1, 3, &c. Ps. 115, 18. Ps. 117, 2. Ps. 118, 17, 18. Psalm. 118, 19. Ps. 122, 4. Pl. 124, 8.

when

when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

Iunius in Iconice.

The fourth is Κύριος, *Lord*, used often in the New Testament: for Κυρέω or κυρόω signifieth, *I am*. Hence κῦρος, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name IEHOVA, and is so translated by the seuentie Interpreters: for *God* is so a *Lord*, that he is *of* a *himselve, and Lord of all*. This name should alwayes put us in remembrance to *obey* his commandements, and to feare his judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*. 1 Sam. 3, 18.

a αὐτοκύριος. Polan. Syst. Theol. l. 2. c. 6.

The fifth is Θεὸς, *God*, 600 times used in the New Testament: and of prophane Writers commonly. It is derived c ἀπὸ τοῦ θεῖν, because he runnes thorow, and compasseth all things: or ἀπὸ τοῦ αἴθειν, which signifieth to *burne and kindle*: for God is *Light*, and the Author both of *Heate*, d *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. The name is used either *improperly*, or *properly*. *Improperly*, when it is given either

b *Mal.* 1, 6.

c *Plato* in Cratylo. Hinc illud Virgil. Deum namq; ire per omnes terrasque tractusque maris Zanchius.

d Deus est lux ἀφθαρτος. *Ioh.* 1. 14. 1. *Cor.* 5, 8.

figurati

atively to Magistrates, for *falsely* dols. But when it is properly and olutely taken, it signifieth the *E- all Essence* of God, being above all gs, and through all things: gi- life and light to all creatures, preserving and governing them, heir wonderfull frame and or- [a] *God seeth all in all places*: Let herefore every where take heede wee doe in his sight.

us farre the names which signifie Gods ce.

he name which signifieth the *Per-* in the *Essence*, is chiefly one, *Elo-*

ohim * signifieth the *mightie* Iud- It is a name of the plural num- to expresse the *Trinity* of Persons *ity* of Essence. And to this pur- the *Holy Gost* beginneth the *Bible* with this plural name of , joyned with a Verbe of the sin- r number; as *Elohim Bara*, *Di- wit*, *The* [b] *myghty Gods, or all the Persons in the God-head created*, *Iewes* also note in the Verbe ברא, consisting of three Letters, the terie of the Trinitie. By ב *Beth*, the Sonne: by ר *Res Ruah*, the rit: by א *Aleph Ab* the Father. But holy Mystery is more cleerely ght by *Moses*, *Gen.* 3, 22. *And I-*

a In cumbit nobis necessitas recte vivendi: cum omnia quæ facimus, facta sint coram oculis Iudicis cuncta videntis *Bostius*.

* Nomen Elohim est personarum suis nascitur. *Alstedius*. Quum Elohim de una persona dicitur, Syneedochice dictum est propter essentiæ unitatem. *Junius*.

b The like you may read. *Deut.* 6, 4. *Ios.* 24, 19.

HOVAH *Elohim said: Behold, the Ma is become as one of us.* And *Gen.* 19, 24. IEHOVAH *rained upon Sodom and on Gomorrah, brimstone and fire from* Iehovah *out of Heaven:* a that is, God the Sonne, from God the Father, *hath committed all judgement unto the Sonne, Ioh.* 5, 22. See *Psalm.* 33. 6. *Isa.* 52, 9, 10. The singular number of *Elohim* is *Eliah*, derived of *Alah*. *Iurare*; becauſe that in all waighti causes, when neceſſity requireth an oath to decide the truth, we are onely to ſweare by the Name of God, which is the great and righteous Iudge of Heaven and Earth.

a Sic Marcus Antoninus in Sirmiensi Concilio fancte ex poſuit. Socrat. Eccleſ. Hiſt. l. 2, cap. 30.

This Name *Eloah* is but ſeldome uſed, as *Abak.* 3, 3. *Iob.* 4. 9. *Iob.* 12, 6 and 15, 8. 36, 2. *Pſalme* 18, 32. *Pſalm* 114, 7. Once it hath a Noune plural joyned to it, *Iob.* 35, 10. *None ſaith Where is Eloah Goſai, the Almighty my Maker?* to note the myſtery of the *eternall Trinity.* Many times alſo *Elohim*, the plurall number, is joyned with a verbe plurall, to expreſſe more emphatically this Myſtery, *Gen.* 35, 7. 2 *Sam.* 7, 23. * *Iosh.* 24, 19. *Ieremi* 10, 10. *Elohim* is alſo ſometimes Tropically given to Magiſtrates, becauſe they are Gods Vicegerents, as to Moſes, Exod. 7, 1. IEHOVAH *ſaid unto Moſes I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Embaſſador, to repreſent the perſon of the

This place well urged, had grounded Arius impieties.

* Elohim Kedoſchim Hy, Dii ſancti ipſe.

ne Three-one God, and to deliver this
ssage and will unto Pharaoh. As oft
erefore as wee reade, or heare this
me Elohim, it should put us in
nde to consider, that in one divine
ence there are three distinct Per-
, and that God is IEHOVAH
bim

Now follow the names which signifie
, in Essentiall workes, which are those
e especially.

L, which is as much as the strong
God, [a] and teacheth us, that God
not onely most strong, and fortitude
elfe, in his owne Essence: but also
t it is hee, that givet all strength
l power to all other Creatures.
erefore Christ is called, Esa. 9,6. El
bor, The strong, most mighty God. Let
t Gods children feare the power of
emies, for El our God is more
ong then they.

2. Shaddai; * that is, Omnipotens.
this name, God usually stiled him-
lfe to the Patriarches, I am El
addai, The strong God, Almighty. Be-
nse hee is perfectly able to de-
nd his servants from all evill: to
esse them with all spirituall and
mporall blessings, and to performe
his promises, which he hath made
to them for this life, and that

[a] Hence Elim in the plural number as Mat. 27,46, and Eloi, in the Syriacke. as Mat. 15,34. doth signifie, my God 2 Chro. 32, 8.

* The 70 turne it παντοκρατωρ it is derived of Dal, sufficiencie, and the Relative Sheth, the same that denotes the originall of Shadi, Dugge because God feedes his children

ith sufficiency not all grace, as the loving mother the child ith the milke of her breasts.

which is to come. This name belongeth *onely* to the *Godhead*, and to no Creature, no, not to the *humanity of Christ*. This may teach us, with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. [a] *Adonai*, my Lord; This name, as the *Masserets* note, is found 134 times in the Old Testament. *Analogically* it is given to creatures, but *properly* it belongeth to God alone. It is used, *Mal. 1, 6*, in the plurall number, to note the *mysterie* of the holy *Trinitie*. If I bee *Adonim*, *Lords*, *where is my feare? Adonai* the singular, *Adonim* the plurall number. This name is given to *Christ*, *Dan. 9, 16. Cause thy face to shine upon thy Sanctuarie that is desolate, for Adonai (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*; that is, *most High*, *Psal.*

[a] *A name compounded of* Ai, *key.* Adon. *Lord.* Adon. *derivatur ab* Edon. *basis: quia Deus est fundamentum & sustentator omnis creaturarum, Hinc* Adon, *Dominus, cui rei domestica cura incumbit, & ei tanquam columnae innititur. Quando de creaturis usurpatur Adonai, est* Iod *cum patach. sed de Creatore cum camets. Ab Adonai manasse videtur Ethnicorum Ἄδωνις.*

9.2. *Psalme* 91, 1, *and* 22.9. *Dan.* 4, 17, 24, 25, 34. *Acts* 7, 47. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should bee borne of her, should bee the Sonne of the *most High*, *Luke* 1, 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. *Thirdly, if wee desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriacke name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Matth.* 11, 25. For God is Christs Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ is called the everlasting Father*, Isa. 9, 6. because he regenerates us under the new Testament. God is also called [a] *the Father of light*, *Jam.* 1, 17. because God dwelleth in inaccessible light, 1 Tim. 6, 16. and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, & supernaturall grace, [b] *Which lighteneth every man that commeth into the World*. This name teacheth us, that all the gifts which wee receive from God, proceed from his meere fatherly love. Secondly, that we should love him againe, as deare

1 Gal. 4, 6. Vbique. So the divell stiled Christ, the Sonne of God. The most High. Exod. 2. 18.

* For which cause Gods Highnesse compared to Gods Highest

a Jam. 1, 17. Of which God is the fountaine the Sunne is but the shadow.

b Joh. 1, 9.

children. Thirdly, that wee may in all our needs and troubles, bee bold to call upon him as a Father, for his helpe and succour. Thus should wee not heare of the sacred Names of God, but wee should thereby be put in minde of his *goodnesse* unto us, and of our *duties* unto him: And then should wee finde how confortable a thing it is, to doe every thing in the *Name of God*. A phrase usuall in every mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

* Psal. 13, 15. † Intelligentia habeat aliquid similis materiæ, aliquid simile formæ: Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipsa purus, primus, medius, ultimus actus. Aug. de Trin. c. 6. Psal. Mem. p. 129 ad finem.

It is a great *wisedome*, and an unspeakeable matter, for the strengthening of a Christians *Faith*, to know, how in the mediation of *Christ*, to invocate GOD by *such a name*, as whereby hee hath manifested himselfe to bee most willing, and best able to helpe and succour him in his present need or adversitie. The *ardent* desire of knowing God, is the surest testimony of our *love* to God, and of Gods *favour* to us. **Because he hath set his love upon mee; therefore I will deliver him: I will set him on high, because hee hath knowne my name: hee shall call upon mee, and I will answer him, &c.* † And it is a great strengthening of faith, with understanding to begin every action in the *Name of God*.

Thus farre of the nominall attributes.

The *reall Attributes* are of two

sorts

orts: either *absolute* or *relative*.

The *Absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone*.

These are two: *Simpleneſſe* and *Infiniteneſſe*.

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible, that what-ever hee is, hee is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

Infinitineſſe, is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, above and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes:

1. *Vnmeaſurableneſſe*, or *ubiquity*, whereby hee is of infinite extenſion, filling heaven and earth, containing all places, and not contained of any *place*, *place*, or *bounds*, and being no where abſent, is every where preſent.

There are 4 degrees of *Gods preſence*: the firſt is *Vniverſall*, by which God is *repletivly* every where, *incluſively*, no where.

a Intelligentias, eſſe ſuas entia alia ab infinito Ente, finitas eſſe neceſſe eſt, nam duo infinita nequeunt eſſe ſeorſim in natura, neque extra naturā. Eſſent. duo principia prima Scal. Exer. 359 Sect. 3. b Act. 7. 48. Pſalm. 145. Job 11. 7. &c. 2 Chr. 2. 3. 6. Pſ. 139 8. &c. Jer. 23. 23, 24. Deus eſt ubi-

que, non ita ut in dimidia parte ſit dimidius, aut tanquam in majori parte major Dei pars ſit, in minore minor, ſed ubique totus, & in ſeipſo totus eſt. *Aug.* Deus eſt intelligentialis ſphæra, cujus centrum eſt ubique, circumferentia nuſquam. *Trism.*

Secondly, *Speciall*, by which God is said to bee in *heaven*, because that [c] there his *Power*, *Wisedome*, and *Goodnesse* is in a more excellent manner seene and enjoyed: as also because that usually hee doth from thence powre forth his *Blessings* and *Judgements*.

Thirdly: *more speciall*, by which God [a] dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulnesse of the Godhead* [b] *dwelleth in Christ bodily*.

2. *Unchangeablenesse*, whereby God is voide of all change: both in respect of his [c] *Essence*, and [d] Will.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time: and without all bounds of [e] *processe*, or *succession*.

Thus farre of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

The Relative Attributes are five.

1. Life. II. *Understanding.* III. *Will.* IV. *Power.* V. *Majestie.*

THe *Life of God* is that, by which, as by a most pure & perpetuall

affectum in Deo, sed affectum Dei in hominibus figuratè. *Alsted.* c *Isa.* 44, 6. *Lam.* 5, 19. *Dan.* 6, 26. *Heb.* 12. *Apoc.* 4, 8. Creaturæ quædam æternæ sunt à posteriori, à priori solus Deus est æternus, *Alsted. Lex. Theol.* [illegible]

Alt.

Act, he not onely liveth *of him selfe*, but is also that *ever* and *overflowing* Fountaine of *Life*, from which all Creatures derive their [a] *lives*: so as that *in him they live, move, breath, & have their being*. And because *onely* his *Life* differs not from his [b] *Essence*, therefore God is said *onely to have immortalitie*, 1 Tim. 6. 16.

a Act. 17. 25, 28. Acts 14, 15. Psalm. 42, 2. Psalm 36, 9. Ioan. 5. 26. Heb. 3, 12.

b Hence it is that as God is called the Fountaine of Life, so the soules Beleeue & as of the Greekes I do, so also I Tho. as of the Romane, so also Philo vocat Deum Sapientiam, & Sapientiam Deum, & Sapientiam Dei Verbum. Hier. lib. 1. cap. 2. Sap. Quest the Platonicks to God vnderstand also, seeing all

II. The *Vnderstanding*, or *Knowledge*, or GOD, is that whereby (by one pure *Act*) hee most perfectly [c] knoweth in himselfe all things that ever *were, are, or shall be*: yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *evill* by the good opposite to it; imposing to things *contingent*, the *lot* of contingencie, and to things *necessarie*, the *Law* of necessitie. And thus knowing all things in, and of himselfe, hee is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *Approbation*: by which hee particularly [d] *knoweth*, and graciously [e] *acknow-*

is al one and the same in God. c. 1 Rhe. 8, 39. Psal. 44, 21. Psal. 139, 1, &c. Ieremi. 17, 10, & 20, 12. Iam. 16, 13. Hebr. 4, 12. Rom. 11, 33, and 16, 17. * 2 Tim. 2, 19. Matt. 7, 23. c Intellectus, scientia & sapientia in Deo non distinguuntur. Hilar. Nam sapientia in homine est habitus scientiae impressus, qui de Deo dici non debet, cujus intellectus ipsa sapientia. Rectorum salutis Deus dicit, legem ponit. Sap. vdrw. Hier. lib. 1cy κ. 5ap.

ledgeth onely his *Elect* for his own.
Understanding also containes the *Wisedome of God*, by which hee most wisely created al things of *nothing*, in *number*, *measure*, and *waight*, and still ruleth & disposeth them to serve to his own most holy *purpose* and *glory*.

III. The *Will of God* is that, whereby of * necessitie he willeth *himself* as the *soveraine good*: and by willing himself) willeth most [a] freely [b] all other good things, which are out of *himselve*.

The will of God, though in it self it bee but *one*, as in his *Essence*, yet in respect of the diversitie of *objects*, and *effects*, it is called in the Scripture by divers names: as,

1. *Love*, whereby is meant God's eternall [c] *good will*; whereby hee ordaineth his Elect to be freely saved through Christ, and [d] bestoweth on them all *necessary* graces for this life, and that to come [e] *taking pleasure* in their persons and service.

2. *Justice* [f] is Gods *constant will*, whereby he [g] recompenseth men and Angels, according to their workes

* 2. Tit. 2, 1. Rom. 9, 19. Ephes. 1. 1. a Deus voluntate suâ omnia condidit. Wisd. 11. Dial. Plat. Hinc Orphica Deum vocat necessitatem. rationes sail. in fortunam quod omnia

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ipsi pure re cognatur. b Voluntas Dei semper impletur, non à nobis, aut à nobis. De nobis impletur, sed tamen non impletur eam quando peccamus: à nobis impletur, cum eam facimus. Aug. Ench. c. 100. Rom. 9. 11. 3. Iam. 1, 18. c Joh. 3, 16. d Psal 45. 7. e Gen. 6, 6. f Norma justitiæ divinæ est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult. Ephes. 1, 11. g Rom. 2, 5. &c. 2 Thess. 1. 6. &c. 2, Tim. 4, 8. Deut. 7, 9, 10.

a punishing

punishing the impenitent, according
o their *deserts*, called the justice of
is *wbrath*: and [b] *rewarding* the faith-
ull, according to his promises, cal-
d the justice of his *Grace*.

3. *Mercy*, which is [c] Gods *meere*
ood will, and ready affection to for-
ive a penitent sinner, notwithstan-
ing all his sins and ill deserts.

. *Goodnesse*, [d] whereby God *willingly*
ommunicateth his good with his Crea-
ures: and because hee communicates
freely, it is termed *grace*.

5. *Truth*, whereby [e] God willeth
stantly those things which hee wil-
h: effecting and performing all
ngs, which he hath spoken, in his
ointed time.

6. *Patience*, whereby God *willingly*
beareth to punish the wicked, so
ng as it may stand with his justice,
d until their [f] sinnes ripened.

7. *Holinesse*, whereby Gods nature
separated from all *prophaneneſſe*, &

a. Deus principium & fundamentum omnium rerum omnium ens, rectaque lineam incedens, a vestigio habet Deus, id est, divinae legis vindicem simul ut quicquam Sanctionum ejus praetermissum est, &c.

.lib. de mundo, b. *Rom.* 9, 15, 16. *Ezech.* 18, 6. c. *Psal.* ,8, *&c. Tit.* 3, 4. Semper invenient Deum benigniorem m reculpabiliorem, *Serm.* 11. *Bern.* Vindictae gladium ricordiae oleo semper acuit, *Nicoph. lib.* 17. *c.* 3. d. *Ps.* ,7, 9, 16. *Mat.* 16, 17. In creaturis multa invenimur bo- rgo Creator multo magis est bonus Ipse ipsum. e, Ios. 13, 14. *Psal.* 149, 6. *Num.* 23, 19. Veritas est nonia, tum intellectus & verborum cum rebus, tum e- rerum ipsarum cum ideis in mente divina, *Zacharm.* ritas Dei in verbis fides Dei dicitur, quod certo fiet, quae ipso dicta sunt. Item constantia, quia sententiam non mu- *Polan.* f. a. *Pet.* 3, 9. *Rom.* 2, 4. *Gen.* 6, 16.

Ad poenam tardus Deus est ad praemia velox.
Sed pensare solet vi gravioris moram.

abhorreth all filthinesse: and
being wholly pure in himselfe,
lighteth in the inward and outw
a puritie and *chastity* of his servant
which he infuseth into them.

8. *Anger*[b] whereby is meant God
most certaine and just *Will*, *in ch*
ning the Elect, and in revenging
punishing the *Reprobate*, for the injur
they offer to him and his chosen:
when God will punish with *rigour*
severity, then it is tearmed *Wra*
[c] *temporall* to the Elect: *eternall* to
Reprobates.

9. The *Power* of God is
whereby hee [d] can simply and fre
doe *whatsoever hee will*, that is ag
ble to his nature, and whereby
he hath *made*) so he still *ruleth* hea
and earth, and all therein. This
mighty *power* of God is either
lute; by which hee can will, and
more than hee willeth or do
Matth. 3, 9, and 26, 52. *Rom.* 9,
actuall, by which God doth ind
whatsoever hee will, and hindr
whatsoever hee wil not have do
Psalm. 115, 3.

a 1 Pet. 1, 5. 1 Thes. 3, 4. Heb. 12 14. Mark 15, 9. Quanta sanctitas Dei, ad cujus assimilationem sanctificantur Angeli oculos pro sua penuritate alis velantes clamant, Sanctus Sanctus Sanctus Jehovah Zebaoth Isa. 6, 2, 3.

b Psal. 106. 23 29, 40. 41. Numb. 25, 11 Ira Dei non est aliud, quam voluntas puniendi, *August. de civit. Dei cap.* 15. *Ambr.* 7. *cap.* 6. *Cur Deus, Hom.* Furor & ira in Deo, non passionis: sed ultionis acerbitatem notant. *Carth. in* 19. c 1 *Cor.* 11. 2 d *Thess.* 1, 10. e Gen. 17, 1. *Psalm.* 3. *Matt.* 11, 26. *Ephes.* 1, 11. *Matt.* 8, 2. Deus potentia quæ contradictionem non implicant. *Aqu.* 2. *quæst. art.* 3, 4. Omnipotentia excludit omnes defectus, qui impotentia, ceu, posse mentiri, mori, peccare, &c.

V.

v. *Majestie* is that, by which God his owne absolute and free authority raigneth and ruleth, as *Lord* and *King*, over all *creatures*, visible, and invisible: Having both the *right* and *propriety* in all things, as *from whom*, and *for whom*, are all things: also such *plenitude of power*, that hee can pardon the offences of all whom hee *will have spared*, and *subdue* all his *enemies*, whom he will have plagued and destroyed, without being bound to render to any Creature a reason of his doing: but making his owne most holy and just *will*, his onely most perfect and eternall *Law*.

From all these *Attributes* ariseth [illegible], which is Gods soveraigne blessednes or perfection.

Blessednes is that *perfect* and unmeasurable possession of *joy* and *glory*, which God hath in himselfe for ever: and is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and *improperly* ascribed unto him, in the holy *Scriptures*, as by an *Antropomorphosis*, the members of a man, *eyes*, *eares*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of man, as *seeing*, *hearing*, *smelling*, *wor-*

a 1 *Chro.* 29, 11. 12. 2 *Sam.* 7, 22. *Apoc.* 5, 13. 13.

b 1 *Cor.* 29, 14. Hinc Deus dicitur iuro negare.

c *Roman.* 9, 15. *Ioan.* 4, 11.

d *Luc.* 19, 27. *Psa.* 2 9. *Psa.* 110 9.

e Deus est Schaddai, sive sufficiens, quia solum ipse sibi sufficit, sed etiam quia nihil eo desiderari

ſit. Creaturas fecit perfectas in ſuo quaſque genere: ipſe perfectiſſimus eſt in ſe & per ſe, Scal. Exerc. 146. 2. *Marc.* 14, 61. *Act.* 17, 25, *Rom.* 11, 35, 36, 1 *Tim.* 6. *Matt.* 25, 34. *Iam.* 1, 17.

king, walking, striking, &c. By an Anthropopathein, the affections and passions of a man, as gladnes, griefe, joy, sorrow, love, hatred, &c. or by an Analogy, as when hee is named a Lyon, a Rocke, a Tower, a Buckler, &c. Which signification every Commentary will expresse.

a See Master Wilsons Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes wee must take these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

1. *Whatsoever* therefore is *spoken of God, is not God*; but serveth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech the *Majestie* of his *Divine Nature*, so *farre* as he hath vouchsafed to reveale himselfe unto us in his *Word*.

b Attributa omnia propter diuersam rationem singulis diuinitatis personis competunt.

2. b *All the Attributes of* GOD belong to every of the three *Persons*, as well as to the *Essence* it selfe, without the limitation of a *personall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, *mercy begotten*: the *mercy* of the Holy *Ghost*, is mercy *proceeding*: and so of the rest.

c In Deo nihil est, quod non sit ipse Deus Zanch.

3. The *Essentiall Attributes* of God differ not from his Essence. Because they are so in the Essence, that they are the *very Essence* it selfe.

od therefore there is nothing which not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God, ffer not *Essentially* nor *really* one om another (because whatsoever is God, is *one* most *simple Essence*, and e admits no division) but onely in *reason* & *understanding*, which being able to know Earthly things, by *simple Act*, without the helpe of ny *distinctly Acts*, must of necessitie e the helpe of many distinct Acts know the *Incomprehensible* God. erefore (to speake properly) there not in God *many Attributes*, but *onely*, which is nothing else but *Divine Essence* it selfe, by what atte soever you call it. But in re- of *our reason*, they are said to many different Attributes. For b *Vnderstanding* conceives by the e of *Mercy*, a thing differing from which is called *Iustice*. The *Essen- Attributes* of *God* are not there- *really* inseparable.

The *Essentiall Attributes* of God ot *parts* or *qualities* of the Divine ce, nor c *Accidents* in the Ef- , nor a Subject: but the *very le and entire Essence of God*. So

a Omnia in divinis sunt unum, ibi non obviat relationis oppositio. b Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quae perquam imbecillis est) alia aliis prius animo comprehendantur.

Exer. 365. sect. 6. c Quae de Deo dicuntur secundum se ad creaturas, & sic secundum accidens, non exprimationem in divina essentia, sed in creaturis fa- Negatur ergo de Deo accidentia realia, non autem ata accidentalia. d Omnia quae in Deo sunt, ita in sunt ipse Deus,

that

that every such *Attribute* is not *aliud & aliud*, another and another thing but one and the same thing. There are therefore no *Quantities* in God by which hee may bee said to be *much* and so *much*: nor *Qualities* by which hee may be said to be *such* and *such*: but whatsoever *God* is, he is it and the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisdome* it selfe: by his *Essence* he is *Good* and therefore *Goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *Just* and therefore *Justice* it selfe, &c. In a word, God is *great* without *Quantity*, *good*, *true* & *just* without *Qualities*, *mercifull* without *passion*: an act without *motion*: *every where* present without *sight*: without *time* the *first* and *last*: the Lord of all Creatures, from whom all receive themselves, and all the good they have; yet neither *needeth*, nor *receiveth* hee any increase of goodnesse or happines from any other.

Essentia divina identificat sibi omnia quæ sunt in divinis. *Biel. sup. 1. sent. dist. 1. quæst. 5*

Exhibet omnia, accipit nihil, ipsam igitur bonum est Deus ipse semper *Trismeg. ser. 2. Pim.*

This is the plaine *description* of God, so farre as hee hath revealed himselfe to us in his *Word*.

This doctrine (of all others) the true *practitioner of Piety* must *diligently* know, and *necessarily* believe to foure *speciall uses*.

1. That wee may *discerne* our God and onely *God*, from all *false gods*

ls: for the description of God, is perly knowne onely to his *Church*, whom he hath thus graciously ma-ested himselfe. Psalm. 147. 19, 21. Iere. 10. 25.

. To possesse our hearts with a ater awe of his *Majestie*; whileſt *admire* him for his *simpleneſſe* and *iteneſſe*: adore him for his *unmea-leneſſe, unchangeableneſſe*, and *eter-*: *seeke wisedome* from his *understan-* and *knowledge*: *submit our selves* to blesſed will and pleasure: *love nce*: *trust* to his *Word*, because of *ruth*: *feare* him for his *power*, *ju-* and *anger*: *reverence* him for his *s*: and praise him for all his *bles-*, and to depend all our life on who is the onely Author of our *ring*, and all the good *things* wee

To *stirre us up* to imitate the *Di-Spirit* in his holy *Attributes*: and are (in some measure) the Image *Wisedome, Love, Goodnes, Iustice, e, Truth, Patience, Zeale*, and *An-*ainſt sinne, that wee may be *wise*, *just*, *mercifull*, *true*, *patient*, and as our God is.

aſtly, that we may in our Prayers Meditations *conceive right* of his e *Majestie*, and not according oſe groſſe and blaſphemous *nations*, which naturally arise in braines: as when they conceive

God

God to bee like an *old Man sitting* in a chaire and the blessed *Trinity* to be like that *tripartite Idol*, which Papists have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine *heart* speake unto him, as to that [a] *eternall*, [b] *infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *just*, [g] *mercifull*, [h] *Spirit*, and *most* [i] *perfect*, [k] *indivisible Essence of three severall Persons*, *Father*, *Sonne*, *and holy Ghost*: who be [l] *present in all places*, [m] *ruleth Heaven and Earth*; *understandeth* [n] *all our hearts*, [o] *knoweth all mens miseries*; and *is onely* [p] *able to bestow on us all good things which wee want*, *and to deliver all penitent sinners*, *who with faithfull hearts seek* (*for Christs sake*) *his helpe*, *out of all their afflictions and troubles whatsoever*.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true *God* (and is the onely cause, why so many doe professe all other parts of Gods worship and religion, with so much reverence and *hypocrisie*. Whereas if they did truely know God, they durst not but come to his holy service, and *comming*, serve him with *feare* & reverence: for so farre doth a man feare God: as hee knoweth him: and so doth a man *truely know* God, who

a Psal. 90, 2. b 1. Kin. 8, 27. c Gen. 17, 1. Iob. 15 25. d Ap. 4, 8. and 15 4. e Rom. 11, 33. & 16, 17. f Exod. 34, 6, 7 Psalm. 103 11 & 145 8, 9. g Deut. 32, 4. Gen. 8, 25. Ps. 145 17. h Iob. 33, 4. i Deut. 32, 4. k 1 Ioh. 5, 7. Matth. 3, 16. Matth. 28, 19. 2. Cor. 13, 14. l 2. Kin. 5, 17. Psalm. 12. 92. Ier. 23. 23. m Isa. 41, 16, 22. Deut. 4, 32. n 1 Kin. 8, 30. Ier. 17. o Isa. 62, 16, p 1 Sam. 10, 15. Matt. 17, 19.

joynes *practise* to *speculation*: And
t is,

First, when a man doth so acknow-
ge and celebrate Gods *Majesty*,
hee hath revealed himselfe in his
ord.

Secondly, when from the true and
ly sense of Gods *Attributes*, there
red in a mans heart a *love*, *awe*, &
dence in God: for, saith God him-
; *If I bee a father, where is my ho-* Psalm.
? If I be a Lord, where is my feare? O 34.9.
and see, that the Lord is good! saith
id. Hee that hath not by *experi-*
tasted his *goodnesse*, knowes not
good hee is. *Hee* (saith *Iohn*) *that* 1. Iohn
hee knoweth God, and keepeth not 2.4.
commandements, is a lyer, and the
is not in him. So farre therefore
wee *imitate God*, in his *Goodnesse*,
Iustice, *Mercy*, *Patience*, and o-
Attributes, *so farre doe wee know*
.

Thirdly, when with inward *groanes*,
the serious *desires* of our hearts,
long to attaine to the perfect and
nary knowledge of his *Majesty*, in
life which is to come.

Lastly, this discovers how few
re are, who doe truely *know God*;
no man knoweth God, but hee
loveth him, and how can a man
ose but *love* him, being the *Sove-*
e good, if hee knew him? seeing
nature of God is so enamour men with

the love of his goodnesse; and whoso
loveth any thing *more then God*, i
worthy of God; and such is every m
who settles the love and *rest* of
heart upon any thing *besides God*.
therefore thou doest beleeve t
God is *Almighty*, why doest th
feare *Divels* and *enemies*, and not c
fidently *trust in God*, and crave
helpe in all thy troubles and d
gers? If thou beleevest that God
infinite, how darest thou provoke
to *anger*? If thou beleevest that G
is *simple*, with what heart canst th
dissemble and play the *hypocryte*? If th
beleevest that God is the *Severa*
good, why is not thy heart more setl
upon him, then on all *Worldly good*?
thou doest indeed beleeve that G
is a *just Iudge*, how darest thou l
so securely in sinne without rep
tance If thou doest truely belee
that God is most *wise*, why doest
thou referre the events of *crosses*
disgraces unto him, who knoweth h
to *turne all things to the best, unto t*
that love him? If thou art perswad
that God is true; why doest th
doubt of his promises? And if th
beleevest that God is *Beauty*
* *Perfection* it selfe why doest
thou make him alone the chiefe
of all thine *affections* and *desires*? for
thou loveste beauty, hee is most fai
if thou desireſt *riches*, hee is

Rom. 8, 28. *Si te habeam solum, sane rust arduus inter- Tellus rupta suo dissiliquæ loco,

ealthy: if thou seekest *wisedome*, he moſt *wiſe*. Whatſoever *excellency* hou haſt ſeene in any *creature*, it is othing but a *ſparkle* of that which in *infinite* [a] *perfection* in God: and hen in Heaven wee ſhall have an *immediate Communion* with God, wee hall have them all perfectly in him, *mmunicated* unto us. Briefly, in all *oodneſſe* hee is *all* in *all*. [b] Love that he *good God*; and thou ſhalt love him, whom all the *good of goodneſſe* conſteth. Hee that would therefore atine to the *ſaving knowledge of God*, uſt learne to know him by *love*. For *od is love*, and [c] *the knowledge of the ve of God paſſeth all knowledge*. For all nowledge beſides to know [d] how to *ve God*, and to *ſerve him onely*, is noing upon *Salomons* credit, but [e] *vanity vanities, and vexation of ſpirit*.

Kindle therefore, O my *Lady*, nay, ather, O my [f] *Lord Charity*, the love f thy ſelfe in my ſoule eſpecially, eeing it was thy good pleaſure, that eing [g] reconciled by the blood of hriſt, I ſhould bee brought, by the nowledge of thy grace, to the *Comunion* of thy glory, wherein onely onſiſts my *ſoveraigne good* and happieſſe for ever.

Thus by the light of his *owne Word*, ve have ſeene the *backe parts of* IEHOAH *Elohim*, the eternall *Trinity*, whom

a Creata omnia perfectius ſunt in Deo quam in ſeipſis. *Dionyſ. de divin. c. 6*

b Amanum illum bonum in quo omne bonum eſt, & ſufficit. *Anſelm. in Proſ. c. 23*

c *Epheſ. 3, 19. 1 Iohn 4.*

d *Kemp. de Im. Chriſt. cap. 1. exhort. 1, 2, 17*

f Domina, Immo Dominus Charitas, *Bern.*

g *Rom. 5, 9, 10. Iob. 17. 3, 20. 1 Cor. 15, 3.*

to *believe*, is saving *faith* and ve
And unto whom from all *Creatures*
heaven and earth, bee all *praise*, *d*
nion, and *glory* for ever. *Amen.*

Thus farre of the knowledge of G
Now the knowledge of a Mans selfe.
first, *of the* state of his misery
corruption, *without renovation by Chri*

Meditations of the misery of a
not reconciled to God in Christ.

O Wretched Man, where shall
begin to describe thine
misery! who art *condemned*, as soon
conceived: & adjuged to *eternall* dea
before thou wast borne to a temp
rall life. A beginning indeed I find
but no *end* of thy miseries. For wh
Adam and *Eve*, being created a
Gods owne *Image*, and placed in P
radise, that they and their Poster
might live in a blessed state of l
immortall, having Dominion of
earthly creatures, and only restrain
from the fruit of *one tree*, as a sy
of their *subjection* to the Almigh
Creator; though God forbade the
this one small thing, under the pena
of eternall death; yet they believe
the *Divels word* before the *Word*
God; making *God* as much as in the
lay) *a lyer*. And so being *unthankf*
for all the benefits which God
flowned on them, they became *mu*
contented with their present state, a

od had dealt *enviously* & *niggardly*
ith them: and beleeved that the *De-*
ll would make them partakers of
r more glorious things, then ever
od had bestowed upon them; and in
eir pride they fell into *high treason*
ainst the *most High*, and disdaining
bee Gods Subjects, they affected
asphemously to be *Gods themselves*,
uals unto *God*. Hence, till they re-
nted (losing *Gods Image*) they became
e unto the *Divell*: and so al their
fterity, as a *Traiterous* brood (whileſt
ey remaine *impenitent*, like thee,)
e subject in this life to all *curſed*
iſeries, and in the life to come, to the
erlaſting fire, prepared for the *Divell*
d his angels.

Lay then aſide for a while thy *de-*
g vanities, and take the view with
e of thy *doleſull miſeries*: which duely
rvayed, I doubt not, but that thou
ilt conclude, that it is farre better
ever to have *Natures being*, then not
bee by *Grace a Practitioner* of reli-
ious *Piety*.

Conſider therefore thy miſery
1. In thy *life*. 2. In thy *death*.
3. After *death*.

n thy life.

1. The miſeries accompanying thy
ody.

2. The miſeries which deforme
hy ſoule.

In thy death, the miſeries which

shall oppresse thy body and soule.

After death, the miseries whi
over-whelmed both body and soul
together in Hell.

And first, let us take a view of tho
miseries which accompagny thy bo
according to the foure ages of th
life:

1. *Infancy*. 2. *Youth*.
3. *Manhood*. 4. *Old age*.

I. *Meditations of the misery of Infancy.*

WHat wast thou being an *Infan*
but a *brute*, having the shape
a man? was not thy *body* conceived i
the heat of lust, the secret of shame,
and staine of *originall sinne*? And thu
wast thou cast naked upon the earth,
all imbrewed in the *blood* of filthine
se, (filthy indeed: when the Sonne o
God, who disdained not to take o
him mans *nature*, and the infirmitie
thereof: yet thought it unbeseeme
his Holinesse, to bee conceived afte
the sinfull manner of mans concep
tion.) So that thy mother was ashe
med to let thee know the manne
thereof: What cause then hast tho
to boast of thy *birth*, which was
cursed paine to thy mother, and to th
selfe the *entrance* into a troublesom
life? the greatnesse of which miseries,
because thou couldest not utter i
words, thou diddest expresse (as wel
as thou couldest) in weeping teares.

2. *Medi*

2. *Meditation of the miseries of Youth.*

What is *Youth*, but an untamed *Beast*? all whose actions are *rash* and rude, not capable of good counsell, when it is given: and *Ape-like* delighting in nothing but in toyes & babies? Therefore thou no sooner beginst to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadst beene borne to live under the *disciplines of others*, rather then at the *disposition of thine owne will*. No *tyred horse* was ever more willing to bee rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditation of the miseries of Manhood.*

What is *mans* state, but a Sea, wherein (as waves) *one* trouble riseth in the necke of *another*: the latter *worse* then the former? No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of Miseries*. Thy *flesh* provokes thee to *lust*, the world allures thee to pleasures, & the *Divell* tempts thee to all kind of sinnes: *troupes of enemies* affrigth thee, *suits in Law* doe vexe thee, *wrongs of ill neighbours* doe oppresse thee, cares for wife and children doe consume thee,

& *disquietnesse* twixt open *foes* & [illegible]
friends, doe in a manner cõfound [illegible]
Sinne stings thee *within*. *Satan* [illegible]
snares before thee. Conscience of [illegible]
past doggeth behind thee. Now [illegible]
verſity on thy left hand frets th[illegible]
nion, *prosperity* on thy right hand [illegible]
ters thee; over *thy head* Gods vẽge[illegible]
due to thy sin, is ready to fall [illegible]
thee: end *under thy feete*, *Hell* [illegible]
ready to swallow thee up. And in [illegible]
miserable estate whither wilt thou [illegible]
for rest and comfort? the house is [illegible]
of *mirth*; the *field* full of *toyle*; [illegible]
Countrey of rudenesse, the *City* of *sedi*[illegible]
the Court of *Envie*, the *Church* of *S*[illegible]
the *Sea* of *Pirats*; the *Land* of *Rob*[illegible]
Or in what *state* wilt thou live. See[illegible]
wealth is envied, and *poverty* co[illegible]
temned? *wit* is distracted, and *simp*[illegible]
city is derided? *Superstition* is mock[illegible]
and *Religion* is suspected? *Vice* is [illegible]
vaunted, and vertue is disgraced [illegible]
with what a *body of sin* art thou cõ[illegible]
passed about in a *World of wickedness*?
what are thine *Eyes*, but *Windowes* [illegible]
behold vanities? What are thine *Ea*[illegible]
but *flood-gates*, to let in the streams
of iniquity? What are thy *Senses*, but
matches to give fire to thy lusts? Wh[illegible]
is thine *Heart*, but the *Anvill*, there
Satan hath forged the ougly shape o[illegible]
all lewd affections? Art thou not
descended? thou must put thy selfe [illegible]
perill of *formost wauer*, to get the [illegible]

putatio[illegible]

tation of *earthly honour*, oftentimes
zzard thy *life* in a desperate com-
te, to avoid the aspersion of a Cow-
rd. Art thou borne in *meane* estate?
ord! what paines and drudgery must
ou indure at *home* and *abroad*, to get
intenance? and all perhaps scarce
ficient to serve thy necessity; and
en (after much service and labour)
an hath got something, how little
ainty is there in that which is got-
? seeing thou seest by dayly expe-
nce, that hee who was *rich* yester-
, is to day a *beggar*; hee that yester-
was in *health*, to day is *sicke*: hee
yesterday was *merry* and *laughed*,
n cause to day to *mourne* & *weepe*;
that yesterday was in *favour*, to
is in *disgrace*: and he, who yester-
was *alive*, to day is *dead*: and
u knowest not *how soone*, nor in
t manner thou shalt dye thy selfe.
d who can enumerate the *losses*,
es, *griefes*, *disgraces*, *sicknesses*, and *calu-*
ies which are incident to sinnefull
n? To speake nothing of the death
riends and *children*, which ostenti-
s seemes to bee unto us far more
er then present death it selfe.

Meditations of the misery of old age.

WHat is *old age*, but the *receptacle*
of all *maladies*? for if thy lot be
draw thy *dayes* to a long *date*, in-
nes old bald-headed age, stooping

under *dotage*, with his *wrinkled* face *rotten* teeth; and *stinking* breath: *tea*[fil]
with Choler, *withered* with drineſſe
dimmed with blindneſſe, *ob ſurded* wi
deafeneſſe, *overwhelmed* with ſick
neſſe, & *bowed together* with weakn
having no uſe of any ſenſe, but of t
ſenſe of paine: which ſo racketh e
ry member of his body, that it ne
eaſeth him of griefe, till hee h
throwne him downe to his *grave*.

Thus farre of the miſeries wh
accompany the body. Now of the m
ſeries which accompany the ſo
chiefly in this life.

Meditations of the miſery of the ſoul in this life.

THe miſery of thy ſoule wil m
evidently appeare, if thou w
but conſider.

1. The *felicity* ſhee hath loſt.
2. The *miſery* which ſhe hath p
led upon her ſelfe by ſinne.

1. The *felicity loſt*, was firſt the fr
tion of the *Image of God*, whereby
ſoule was like unto God in [a] [kn]
ledge, enabling her perfectly to
derſtand the *revealed will of God*. S
condly, *true holineſſe*, by which ſh
was free fom all prophane
Thirdly, *Righteouſneſſe*, whereby ſh
was able to incline all her natu
powers, and to frame uprightly all
actions, proceeding from thoſe p

[a] Col. 3. 10. Rom. 12, 2.

ith the losse of this *divine Image*,
loſt the *Love* of God, & the bleſ-
communion which shee had with
Majeſtie: wherein consisteth her
, & *happineſse*. If the losse of *earthly*
nes vexe thee so much: how should
the losse of this *divine treasure*
plex thee much more?
. The misery which shee pulled
n *her selfe*, consists in two things:
. *Sinfulneſse*, 2. *Curſednesse*.
Sinnefulneſse is an universall cor-
tion: both of her *Nature* and *acti-*
: for her [a] *Nature* is infected with
neneſſe to every sinne continually
[b] *Minde* is stuffed with *vanity*, *the*
derſtanding is darkened with *igno-*
e, the [d] *Will* affecteth nothing but
and *vaine things*: All her [e] Actions
evill: yea this deformity is so *vio-*
, that oftentimes in the regenerate
le, the *Appetite* will not obey the
vernment of *Reason*, and the *Will*
ndereth after, & yeelds consent to
ull motions. How great then is the
lence of the *Appetite* and *Will* in
Reprobate soule, which still re-
ines in her Naturall corruption?
nce it is, that thy wretched *Soule* is
med with *sinne*, defiled with *luſt*,
depolluted with *filthineſse*, outraged
h *passions*, overcarryed with *affec-*
s, pining with *Envy*, overchar-
d with *Gluttony*, surquedred with
nkenneſse, boyling with *Revenge*,

a Ephes. 2, 3. Gen. 6. 5
b Rom. 12, 1. Ephes. 4. 17.
c 1 Cor. 8, 14.
d Phil. 2. 3.
e Rom. 2, 12. Rom. 7 19.

transl-

transported with *Rage*, and the
rious *Image* of God transform
the ougly *shape* off the [a] *Diuel*,
as it once [b] *repented the Lord*, that
he made man.

From the former flowes the
part of the *Soules miserie*, called
sednesse, whereof there are tw
grees.

1. In part. 2. In fulnesse thereof.

1. Cursednesse in part is that,
is inflicted upon the Soule in
death, and is *commun* to her wit
body.

The *cursednes* of the soule in
the *wrath of God*, which lyeth
such a creature, *so fierce*, as th
things, not *onely calamities*, but
very [d] *blessings* and [e] *graces* turn
ruine. [f] *Terrour of Conscience* drives
from God and his service, that
dares not come to his presence
ordinances; but is [g] *given up* to
[h] slavery of *Satan*, and to his
lusts, and vile *affections*.

This is the *cursednesse* of the
in *life*: now followes the *cursednes*
the Soule and Body in death.

[a] Iob. 8,14.
[b] Gen. 6,6.
[c] Deut. 27, 26. Gal. 3. 10.
Psalm. 119, 21.
[d] Rom. 2,2, 3. Ier. 21, 13.
[e] Iud. 18.13.
[f] Gen. 31, 30. & 4,14. Heb. 2, 15.
[g] Rom. 1,21. 7,6.
[h] Ephes. 2,2. Col. 1,13.

A Meditation of the misery of the
and soule in death.

After that the *aged man* hath
flicted with long sickenesse,
having endured the brunt of
should now expect some *ease*

hes *Death* (Natures *slaughterman*, ls *curse*, and Hels *Purueior*) and kes the *old man* grimme & blacke he face: and neither pitying his , nor regarding his long-endured ours, will not be hired to forbeare er for filver or gold: nay, he will take, to spare his life, *skin forskin*, all that the old man hath: but rs all the principall parts of his , and arrests him to appeare be- the terrible Iudge. And as thin- that the *old mā* will not dispatch e with him fast enough: Lord! many darts of *calamities* doth he t thorow him, *stitches, aches, cram- agers, obstructions, rhewmes, fleg- like stone, winde, &c.*

h what a *ghastly sight* it is, to see then in his bed, when *Death* hath n him his *mortall* wound! what a *sweat* over-runnes all his body? a *trembling* possesseth all his nbers? the *head* shooteth, the *face* eth pale, the *nose* blacke, the *nether lippe* hangeth downe, the *Eyes* breake, the *Tongue* faltreth, the *ath* shorteneth, & smelleth earthly. *Throat* rattleth, and at every gaspe *Heart-strings* are ready to breake der.

Now the miserable soule *sorrowfully* eiveth her earthly body so begin- for as towards the *dissolution* of universall frame of the great

world

world, the *Sunne* shall be turned i
darkeneſſe, the *Moone* into blood,
the *Starres* shall fall from Heaven,
Aire shall bee full of ſtormes,
flashing Meteors, the *Earth* s
tremble, and the *Sea* shall roare
mens hearts shall fuile for feare, ex
cting the end of ſuch ſorrowfull
ginnings: So towards the *diſſolu*
man, (which is the little world
Eyes, which are as the *Sunne* & *Mo*
looſe their light, and ſee nothing
blood-guiltineſſe of ſinne; the re
the *Senſes* as *leſſer Starres*, doe on
ter another faile and fall: his *Me*
Reaſon, and *Memory*, as heavenly p
of his ſoule, are shaken with fe
full ſtormes of *deſpaire*, and fi
flashings of *Hell-fire*; his Earthly b
begins to shake and tremble, and
humours like an overflowing Sea, ro
and rattle in his troath, ſtill expect
the woefull *ends* of theſe dread
beginnings.

Whileſt he is thus ſummoned to
peare at the great *Aſſizes* of *Gods*
gement, behold, a *Quarter-Seſſion*,
Gaoledelivery is held within him
ſe: where *Reaſon* ſits as Iudge,
Divell puts in a *Bill* of inditement
large as that Booke of *Zachary*: wh
Zach. 5 is alleadged all thy *evill deeds*,
ever thou hadſt *committed*, and all
Ezech. *good deeds* that ever thou hadſt
2. 10. & all the *curſes* & *Iudgements*, that

ne to very sin. Thine owne *conscience*
all accuse thee; & thy *Memory* shall
ve bitter *evidence*, & *Death* stands at
e *Barre* ready, as a cruell *Executioner* 1 Joh. 3
dispatch thee. If thou shalt thus 20.
ndemne *thy selfe*, how shalt thou
cape the just condemation *of God*,
o knowes all thy misdeeds better
n thy selfe? Faine wouldest thou
out of thy minde the *remembrance*
thy wicked deeds, that trouble
e: but they *flow faster* into thy *re-*
mbrance, and they will not be *put a-*
y, but cry unto thee, *Wee are thy*
ks, & we will follow thee. And whileſt
soule is thus *within*, out of *peace*
rder; thy children, wife, & friends
uble thee as fast, to have thee put
gods in order; som ecrying, some
wing, some pitying, some chearing;
like *Flesh-flies*, helping to make thy Luke
owes, more *sorrowfull*. Now the *Di-* 12, 20.
, who are come from *Hell to fetch*
y thy soule, begin to appeare to
; & waite, as soone as shee comes
h, to take her, & carry her away.
shee would within, but that shee
les the body begin *by degrees to dye*:
ready, like a *ruinous house*, to fall
on her head. *Fearfull* she is to come
th, because of those *Hell-Hounds*,
ich waite for her comming. Oh,
e that spent so many *dayes & nights*
aine and idle *pastimes*, would now
e the *whole world*, if she had it, for

one

one houres delay, that she migth
ſpace to repent, and reconcile
ſelfe unto God. But it cannot
becauſe her *Body* which joyned
her in the *actions* of ſin, is altoge
now unfit to joyne with her in
exerciſes of repentance: and rep
tance muſt be of the *whole man*.

Now shee ſeeth that all her *p*
ſures are gone, as if they had n
beene: and that but onely *torment*
maine, which *never* ſhall have en
being. Who can ſufficiently exp
her *remorſe* for her ſins *paſt*, her *a*
for her *preſent* miſery, and her *f*
for her torments to *come*?

In this extremity, ſhe lookes ev
where for helpe, and ſhe finds
ſelfe every way *helpeleſſe*. Thus in
greateſt miſery (deſirous to heare
leaſt word of comfort) ſhee dir
this, or the like ſpeech unto her ſ
O *Eyes*, who in times paſt were
quicke-ſighted, can yee *ſpye* no e
nor any way how I might eſcape
dreadfull danger? But the *Eye-ſ*
are *broken*, they cannot ſee the
that burneth before him: nor diſc
whether it be day or night.

The Soule (finding no comfo
the *Eyes*) ſpeakes to the *Eares*: O
who were wont to recreate
ſelves, with hearing new pleaſan
courſes, & Muſickes ſweeteſt *ha*
can you heare any *newes* or *tid*

east comfort for mee? The *Eares*
ither so *deafe*, that they cannot
e at *all*: or the sense af *hearing* is
yne so weake, that it cannot en-
to heare his *dearest* friends to
e. And why should *those eares*
e *any tidings* of joy in *Death*, who
d never abide to heare the *glad*
s of the *Gospell* in his *life*? The
can minister no *comfort*.
en she intimates her griefe unto
ngue. Oh *Tongue*, who wast wont
ag it out with the *bravest*, where
ow thy big & daring *words*? now
y greatest need canst thou *speake*
ing in my *defence*? Canst thou nei-
daunt these Enemies with *threat-*
words, nor *entreat* them with *faire*
bes? Alas, the *Tongue* two dayes
lay *speechlesse*: it cannot in his
st extremity, either *call* for a
drink, or desire a friend to *take*
with his finger the *flegme*, that
ady to *choake him*.
nding heere no hope of helpe,
speaks unto the *Feet*. Where are
O feet, which sometime were so
ble in *running*, can you *carry* me
where, out of this dangerous
ce? The feet are *stone-dead* already:
ey be not *stirred*, they cannot *stirre*.
hen she directs her speech unto
hands. *O hands*, who have beene
ften approved for manhood, in
r, and *war*, and where with I have

ſo *often* defended my *ſelfe*, and e
ded my *foes*; never had I more
then now. *Death* lookes me gri
the face, and kils mee. *Hellish*
waite about my bed to *devour*
helpe *now* or I perish for *ever*.
the *hands* are ſo *weake*, and d
tremble, that they cannot reach t
mouth a *ſpooneſull* of ſupping, to rel
languishing *nature*.

The *wretched* ſoule ſeeing her
thus *deſolate*, and altogether deſt
of friends, help and comfort;
knowing that *within an houre*
muſt bee in *everlaſting paines*, ro
her ſelfe to the *heart* (which o
members is *primum vivens, & ultim
moriens*) from whence she makes
dolefull lamentation. with her ſelfe:

The dolefull lamentation of the Reprobate Soule at the joint of death. a Sam. 22, 5.

O miſerable *caytife*, that I am!
doe the *Sorrowes of death compaſſ
How doe the ſtouds of Belial make
fraid!* How have, *indeed*, the
both of the *firſt* and *ſecond* death
taken mee at *once*! Oh how *ſud*
hath *Death* ſtolne upon mee wit
ſenſible degrees! Like the *S*
which the *Eye* perceives not to
though it bee moſt ſwift of
How doth *Death* wracke on me
ſpite, without *pity*! The God of
hath utterly forſaken me: and th
vill, who *knowes* no *mercy*, waits f
take mee. How often have I b
warned of this *dolefull day*, b
fa

hfull *Preachers* of *Gods* Word, and
ade but a *jeſt* thereat? What pro-
ave I now of all my *pride*, *ſine*
e, *and brave apparell*? What is be-
e of the ſweet relish of all my
ious fare? All the *worldly goods* which
carefully gathered, would I now
e for a good Conſcience, which I
areleſly neglected. And what *joy*
aines now, of all my former
ly *pleaſures*, wherein I placed my
ſe *delights*? Thoſe *fleshly* pleaſures
e but *deceiteſull* dreames, and now
are paſt like *vaniſhing ſhadowes*:
to thinke of thoſe *eternall paines*,
ch I muſt endure for thoſe *ſhort*
ures, *paines* mee as *Hell*, before I
r into *Hell*. Yet juſtly I confeſſe,
have *deſerved*, I am *ſerved*; that
g made after *Gods Image*, a *reaſo-*
e ſoule, able to *judge* mine owne
te, and having mercy ſo often *of-*
d, and I *intreated* to receive it: I
lected *Gods Graces*, & preferred the
ſures of ſinnes before the religious
e of *pleaſing God*: lewdly ſpending
ſhort time, without conſidering
t accounts I ſhould make at my
end. And now *all* the *pleaſures* of
life being put together, counter-
le not the leaſt part of my *preſent*
es. My *joyes* were but *momentany*,
d gone', before I could ſcarce *enjoy*
m: my miſeries are *eternall*, and
er ſhall know end. Oh that I had

spent the *houres* that I consume
carding, *dicing*, *playing*, and other
exercises, in *reading the Scripture*
hearing Sermons, in *receiving the Com-*
munion, in *weeping for my sinnes*, in *fa-*
watching, *praying*, and in *prepar-*
soule, that I might have now depo-
in the *assured hope* of everlasting sal-
tion! O that I were now to begin
life againe! how would I contem
the *world*, & the *vanities* thereof!
religiously & *purely* would I leade
life! how would I *frequent* the Ch
and sanctifie the *Lords Day*! If Sa
should offer mee all the treasu
pleasures, and promotions of
world, he should never entice me
forget these terrors of this last dread
houre. But, O corrupt *carkasse*,
stinking *carrion*! How hath the D
deluded us? and how have we fo
and *deceived* each other? and pu
swift damnation upon us both? Now
my case more miserable, the the
that perisheth in a dich: for I m
goe to *answer* before the *Judg-*
seate of the righteous Judge of H
ven and Earth: where I shall h
none to speake for mee: and th
wicked fiends, who are privy to all
evill deeds, will *accuse* me, & I can
excuse my selfe. *My owne heart also*
condemnes me, I must needs there
bee *damned* before his *Judgement*
and from thence be carried by th

rnall fiends, into that horrible prison endleſſe torments, and utter darkneſſe: where I shall never more see ht, that first moſt excellent thing God made. I, who gloried heere-ore in being a libertine, am now in-ed in the very clawes of Satan: as trembling Partridges within the ping talons of the ravenous Falcon. here shall I lodge to night? & who ll be my companions? Oh horrour thinke! O griefe to conſider! Ob curſe be the day, wherein I was borne, and not the day, wherein my mother bare e, bee bleſſed. Curſed bee the man that wed my Father, ſaying: A Child is ne unto thee, and comforted him. Curſed that man, becauſe hee ſlew me not. Oh t my Mother might have beene my ve, or her wombe a perpetuall conceptn! How is it that I came forth of the mbe, to endure theſe hellish ſorrowes? d that my dayes ſhould thus end with rnall ſhame! Curſed bee the day that was firſt united to ſo lewd a body: O at I had but ſo much favour, as that might never ſee thee more! Our parng is bitter and dolefull: but our eeting againe, to receive at that readfull day the fulneſſe of our derved vengeance, will bee farre more terrible and intolerable. But what neane I thus (by too late lamentation) o ſeeke to prolong time? My laſt houre s come: I heare the bourſtrings breake:

breake; this filthy *House of Clay* [fa]
on my head? heere is neither [hope]
helpe, nor *place* of any longer abidi[ng]
And must I needs be gone? thou [sil]
carkasse: Oh *filthy carkasse*: with *[sor]*
farewell, I leave thee; And so all [the]
blings she commeth *forth*, & *forth* [with]
is seized upon by *Infernall fiends*, [who]
carry her with a violence *torrents* [of]
mils, to the bottomlesse Lake [that]
burneth with *fire* and *brimstone*: [where]
shee is kept as a *prisoner* in torme[nts]
till the *generall* Iudgement of the *[great]*
Day.

Apoc. 21, 8. *Iude ver.* 6. 1 *Pet.* 3, 19.

The lothsome *carkasse* is afterward[s]
laid in the *grave*. In which action [for]
the most part, the *dead bury the dead*:
that is, They who are dead in sinne
bury them, who are dead for sin. And
thus the godlesse, and unregenerate
worldling, who made *Earth* his *Paradise*
his *Belly* his *God*; his *Lust* his *Law*; &
in his *life* he sowed, *vanity*, so he is now
dead, & reapeth *misery*. In his *prosperity*
he neglecteth to serve God: In his
adversity God refuseth to save *him*:
the *Divell*, whom he *long* served, now
at length payes him his wages. *Dam-*
nable was his life, *damnable* his death.
The *Divell*, hath his *soule*, the *grave*
hath his *carkasse*. in which *pit* of cor-
ruption, *den* of death, and *dungeon* of
sorrow, let us leave the miserable
Caitife, rotting with his mouth full of
earth, his belly full of wormes,

and

l his carkasse full of stinck; expe-
ng a fearefull *resurrection*, when it
l be reunited with the soule; that
hey sinned together, so they may
eternally tormented together.

Thus farre of the miseries of the
le and body in death, which is but
sednesse in part: now followes the
nesse of cursednesse: which is the
sery of the *soule and body* after
th.

Meditations of the misery of a man after death, which is the fulnesse of cursednesse.

THE *fullnesse of cursednesse* (when it fals upon a *creature*, not able to are the brunt thereof) *presseth* him wne to that bottomlesse [a] deepe of e endlesse [b] wrath of *Almighty God*: hich is called the [c] *damnation of hell*, his *fulnesse* of cursednesse is either *rticular* or *generall*.

Particular, is that which in a lesse easure of fulnesse, lighteth upon e [d] soule *immediately*, as soone as hee is separated from the body. For the very *instant* of dissolutiõ, she is n the sight and presence of God. For when shee ceaseth to see with the orane of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephē*, who saw he *glory of God*, and *Iesus standing at his ight hand*: or, as a man, who being lind-borne, and *miraculously* restored

a *Luc.* 8, 31. & 16, 23.
b *Thes.* 1, 10.
c *Matt.* 23, 33.
d *Luc.* 16, 22, 23. 1 *Pet.* 3 19. *Iude* v 6, 7.
Acts 7, 55.

Post-quam anima de corpore est egressa: subito Iudicium Christi de salute cognoscit. *Aug. l. 1. de anim. & ejus Orig. cap. 4. Hier. Epi. ed Pamm. Anima damnata continuo invadit. & Dæmonibus, qui crudelissimè eam rapientes ad infernum deducunt. Cyrill. Alex. in cant. de exit. anim.*

to his sight, should see the [illegible] which he never saw before. And th[illegible] by the *Testimony* of her owne *Co[illegible]ence*, *Christ* the righteous *Iudge*, [illegible] knoweth all things, *maketh* her by [illegible] *omnipresent power*, to understand [illegible] doome & Iudgement that is due [illegible] to her sinnes, and what must be [illegible] *eternall* state. And in this manner [illegible] ding in the *sight* of Heaven, not [illegible] for her *uncleannes* to come into hea[illegible] shee is said to stand before the *Th[illegible] of God*. And so forthwith she is carr[illegible] by the *evill angels*, [a] who came to fet[illegible] her with violence into *Hell*, where sh[illegible] is kept as in a *Prison*, in *everlasting* [illegible] *nes* and *chaines*, *under darknesse*, *unto* [illegible] *judgement of the great Day*. But not [illegible] that *extremity* of torments, which sh[illegible] shall finally receive at the last day.

The *generall* fulnesse of *curse* [illegible] is in a *greater* measure of *fulne[illegible]* which shall bee inflicted upon bo[illegible] thy [b] *Soule* and *Body*, when by th[illegible] mighty power of *Christ*, (the *supre[illegible]* *Iudge* of heaven and earth) the co[illegible] shall bee brought out of *Hell* [c], an[illegible] the other out of the *Grave* as *Pris[illegible]* *ners*, to receive their dreadfull doome [illegible] according to their evill *deeds*. How [illegible] shall the Reprobate, by the roarin[illegible]

[a] Matth. 5, 25. and 13, 41. Luc. 12, 20. Luc. 16, 22. 1 Pet. 3, 19. Iude v. 7. Luk. 16, 24. Luc. 8, 31. 2 Pet. 2, 4. Iude v. 6. Apoc. 11, 8. [b] Dan. 12, 2. 1 Ioh. 5, 28, 29. [c] Apoc. 20, 13.

of the

f the *Sea*, the quaking of the *earth*, he trembling of the *Powers* of Heaven, nd terrours of *Heavenly signes* bee riven at the worlds end, to their its end! Oh, what a woefull salutaon will there bee, betwixt the amned *Soule* and *Body*, at their reiting at that terrible Day!

Matth. 24, 29. Luc. 21 24, 26.

O sinke of *Sinne*, O lumpe of *Filinesse* (will the *Soule* say unto her *dy*) how am I compelled to re-enr unto thee, not as unto an *Habitaon* to rest, but as a *Prison*, to bee tornented together! How dost thou apeare in my sight like *Iephtes* Daughr, to my greater torment! Would od thou hadst perpetually *rotted* in e grave, that I might never have ene thee againe! How shall wee be *confounded* together, to heare before *od, Angels, & Men*, lay open all those *ecret sinnes*, which we *committed* togeher! Have I lost *Heaven*, for the love f such a stinking *carrion*? Art thou the *lesh*, for whose *pleasures* I have yeelded to commit so many Fornications? O filthy *Belly*, how became I such a *fole* as to make *thee* my *God*? How mad was I for *momentany* joyes, to incurre these torments of eternall paines! *Yee Rocks and Mountains, why chip you so like Rammes, Psal.* 114. 4. *and fall not upon me, to hide me from the face of him, that sitteth to sit on yonder Throne; for the great Day of his wrath is*

The damned soules Apostrophe to her body at their second meeting.

come, & who shall be able to stand? Apo. 6, 16. 17. *Why trembleſt thou thus, O Earth, at the preſence of the Lord*, and wilt not open thy mouth, & ſwallow me up; as thou didſt *Korah*, that I be ſeen no more?

O *damned furies!* I would ye might without delay, teare me in *pieces*, on condition that you would teare me unto *nothing*! But whileſt thou art thus in vaine bewailing thy miſery, the *Angels* hale thee violently away from the brinke of thy grave, to ſome place neere the Tribunall ſeate of *Chriſt*, where being as a curſed Goate, ſeparated to ſtand beneath, on Earth, and on the *left hand* of the Iudge: *Chriſt* ſhall rip up all the *benefits* hee beſtowed on thee, & the *torments* he ſuffered for thee, and all the *good deeds* which thou haſt *omitted*, and all the *ungratefull villanies* which thou didſt *commit* againſt him & his holy *Lawes*.

Matth. 25, 41. Matth. 25, 31.

Within thee thine owne *conſcience* (more then a thouſand witneſſes,) ſhall *accuſe thee*: the *Divels*, who tempted thee to all thy lewdneſſe, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee: and on the *other ſide* ſhall ſtand the *Holy Saints* and *Angels* approoving *Chriſts* Iuſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hydeous noyſe of innumerable fellow damned *Reprobates* tarrying for thy *company*. *Before thee* all the

orld, [a] *burning* in flaming fire. *Above* ee an irefull *Iudge* of deſerved ven-eance, ready to pronounce his *ſen-nce* upon thee. *Beneath thee*, the fiery d ſulphureous mouth of the *bottom-ſe pit*, gaping to receive thee. In this ofull eſtate, ro *hide* thy ſelve, wil be *poſſible*; (for on that condition, thou ouldeſt [b] wish that the greateſt *Rocke* igth *fall* upon thee:) to *appeare* will *intollerable*, and yet thou muſt ſtand rth, to *receive* with other Repro-tes this thy *ſentence*: *Depart from me curſed, into everlaſting fire, prepared for divell and his angels.*

Depart from me] there is a *ſeparation* om all joy and happineſſe.

Yee curſed] there is a blake and reſull *Excommunication.*

Into fire] there is the cruelty of *paine.*

Everlaſting] there is the perpetuity *punishment.*

Prepared for the Divell and his angels.] eere are thy *infernall* tormenting, d tormented *companions.*

O terribile ſentence! ſom which e condemned cannot *eſcape*: wich ing pronounced, cannot poſſibly be ſtſtood: againſt which a man cannot ceept; & from which a man can no here *appeale.* So that to the dam-d nothing remaines but hellish tor-ents, which knowes neither eaſe of ine, nor end of time. From this *dgement ſeat*, thou muſt be thruſt by

Angels.

a Auſelm. *lib. Meditat.*

b *Apo.* 6, 16. 17.

Bonaven. *Poſſil. Dom.* 3. *poſt Pent. Senec.*

Apoc. 21, 8.

Angels, (together with all the dam
Divels and *Reprobates*) into the *bot*
lesse Lake of utter darkenesse, that p
petually burnes with *fire* & *brim*
Whereunto as thou shalt bee th
there shall bee such *weeping*, *mo*
wailing, *that* the *cry* of the comp
of *Core*, *Dathan* and *Abiram*, when
earth swallowed thē up, was noth
comparable to this howling: nay,
will seem unto thee a *Hell*, bef
thou goest into *Hell*, but to heare

Into which bottomles *Lake*, a
that thou art once *plunged*, thous
ever bee *falling* downe, & never me
a bottome: and in it thou shalt e
lament, and none shall *pitty* thee: th
shalt alwayes *weepe* for paine
the *fire*, and yet *gnash* thy teeth for
extremity of *cold*. Thou shalt we
to thinke, that thy miseries are
remedie: thou shalt *weepe* to thin
that to *repent* is to no purpose:
shalt *weepe* to thinke, how for
shadow of short *pleasures*, thou
incurred these *sorrowes* of eter
paines: thou shalt *weepe* to see,
that *weeping* it selfe can *nothing*
vaile; yea in *weeping* thou shalt
more teares, then there is *water*
Sea; for the *water* of the Sea is
but the weeping of a Reprobate
bee *infinite*.

Sorrowes.

There thy *Lascivious Eyes* shall
afflicted with sights of *ghastly*

y *curious Eares* shall bee affrighted
ith hideous noyſe of *howling Divels*,
d the gnashing teeth of *damned Re-*
bates : thy *daintie Noſe* shall bee
oyed with noyſome ſtench of *Sul-*
ur : thy *delicate Taſte* ſhall be pained
ith intolerable *hunger* : thy *drunken*
roat shall be parched with unquen-
able thirſt : thy *Minde* shall be tor-
ented, to thinke how for the love
abortive pleaſures, which perished
e they budded; thou ſo foolishly
ſt *Heavens joyes*, and incurredſt *hellish*
ines, which laſt beyond eternitie.
y *conſcience* shall ever ſting thee
e an Adder, when thou thinkeſt how
en Chriſt by his Preachers offered
e *remiſſion of ſinnes*, and the *King-*
e of Heaven freely unto thee, if
ou woldeſt but *beleeve and repent* :
d how eaſily thou mighteſt have
tained mercy in thoſe dayes, how
ere thou waſt many times to have
pented, & yet didſt ſuffer the Divell
nd the World, to keepe thee ſtill in
penitency, & how the *day* of mercy is
ow paſt, & will never *dawne* againe.
How ſhall thy underſtanding bee
cked, to conſider, how for *momen-*
y riches, thou haſt loſt the *eternall*
reaſure, and changed heavens felici-
ie, for hels miſery! where every part
f thy body without intermiſſion of
aine, ſhall be continually tormented
like.

In theſe *Helliſh-torments*, thou ſha
be for ever deprived of the *Beatifi*
ſight of God, wherein conſiſts the ſ
veraigne good, and life of the ſoul
Thou ſhalt never ſee light, nor th
leaſt *ſigth* of joy, but lie in a perpet
all *Priſon* of *utter darknes*: where ſha
be no *order*, but *horror*; no *voice*, but
blaſphemers and *howlers*: no *noiſe*, b
of *tortures* and *tortured*: no *ſociety*, b
of the *drvell* and his *angels*, who bein
tormented themſelves, ſhall have
other *eaſe*, but to wreake their fu
in *tormenting* thee. Where ſhall b
punishment, without *pittie*: *miſery*, wit
out *mercy*: *ſorrow*, without *ſuccour*: *cr*
ing, without *comfort*: *miſchiefe*, wit
out *meaſure*: *torment*, without *eaſe*:
where the *Worme dyeth not*, *and the f*
is never quenched: where the *wrat*
God ſhall ſeaze upon thy Soule a
Body, as the *flame of fire* doth on th
lumpe of *Pitch*, or *Brimſtone*. In whi
flame thou ſhalt ever bee *burning*, a
never *conſumed*: ever *dying*, and nev
dead: ever *roaring* in the pangs of dea
and never rid of thoſe pangs, n
knowing end of thy *paines*. So that a
ter thou haſt endured them ſo ma
thouſand yeeres, as there are *gra*
on the *earth*, or *ſands* on the *Sea-ſhor*
thou art no *nearer* to have an end o
thy torments, then thou waſt the fir
day that thou waſt caſt into them: y
ſo farre are they from ending, th

hey are ever but beginning. But if fter a *thouſand times* ſo many *thouſand eeres*, thy damned ſoule could but onceive a hope, that thoſe her tor-ents ſhould have an end, this would ee *ſome* comfort to thinke, that at *ngth* an end will come. But as oft as he *Minde* thinketh of this word *Ne-er*, it is *as another* Hell, in the *middeſt* f hell.

This thought ſhall force the dam-ed to cry. οὐαὶ, οὐαὶ, as much as if they hould ſay. οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ver*, *not ever* torment us thus. But heir *conſciences* ſhall anſwer them as n *Eccho*, ἀεὶ, ἀεὶ, *ever*, *ever*. Hence ſhall riſe this dolefull οὐαὶ, *woe* and *alas* for vermore.

This is that *ſecond death*, the *generall rfect fulneſſe of all curſedneſſe* and mi-ery: which every damned Repro-ate muſt *ſuffer*, ſo long as God and is Saints ſhall enjoy *bliſſe* & *felicitie* n Heaven for evermore.

Thus farre of the *miſery* of man in is eſtate of *corruption*, unleſſe that ee bee renewed by Grace in Chriſt.

Now followes the *knowledge* of *Mane ſelfe*, in reſpect of his ſtate of egeneration by *Chriſt*.

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt:

NOw let us ſee, how *happie* a *godly* man is, in his ſtate of *renovation*,

beeing

beeing reconciled to God in *Christ*.

The *godly man*, whose corrupt nature is *renewed* by grace in Christ, become a *new creature*, is blessed in threefold respect. 1. in his life. 2. his death. 3. after death.

1. His *blessednesse* during this life, but in *part*, and that consists in seven things:

1. Because hee is *conceived* of the *Spirit*, in the wombe of his *Mother* the *Church*: and is *borne, not of blood, nor of the will of the flesh, nor of the will of Man, but of God*, who in *Christ*, is a *Father*: So that the *Image of God* Father, is renewed in him every day more and more.

2. He hath, for the *merits* of Christ *sufferings*, all his sinnes, *original* and *actuall*, with the *guilt*, and *punishment* belonging to them, *freely* and fully *forgiven* unto him; and all the *righteousnes* of *Christ*, as freely and fully *imputed* unto him: and so God is fully *reconciled* unto him: and *approveth* him as *righteous* in his sight and account.

3. He is *freed* from *Satans* bondage, and is made a *brother* of Christ, a *fellow heire* of his heavenly Kingdome: and a *spirituall King* and *Priest* to offer up *spirituall sacrifices* to God *by Iesus Christ*.

God *spareth* him, as a *man spareth his owne sonne that serveth him*. And this sparing consists, In

a Iohn 3. 5.
b Gal. 4. 26.
c Ioh. 1. 13.
d Gal. 4. 6, 7.
2 Cor. 5. 2.
e Ephes. 4, 2, 3. 13. Col. 3. 10.
f Rom. 4, 5, 25. Rom. 5. 1, 2.
g Rom. 4, 5. 19.
h 2 Cor. 5. 19.
i Rom. 8, 33. 34.
k Act. 26, 18. Ephes. 2, 2.
l Ioh. 20, 7. Rom. 8. 16.
m Rom. 8, 17.
n 1 Pet. 2, 5. Mal. 3. 17.
o 1 Pet. 2, 5.

. Not taking notice of every fault,
bearing with his infirmities, *Exod.*
6,7. A loving *Father* will not cast
child out of dores in his sickneſſe.

II. Not making his *punishment*
en hee is *chaſtened*, as great as his
rts, *Pſalm.*103,80.

III. *Chaſtening* him *moderately*,
en hee ſeeth that hee will not by
other meanes bee reclaimed,
am.7,14, 15, 1 *Cor.*21.13.

V. *Graciouſly accepted* his *endeavour*,
withſtanding the imperfection of
obedience, and ſo preferring the
ingneſſe of his minde, before the
thineſſe off his worke, 2 *Cor.*8,12.

V. Turning the curſes which hee
ſerved, to *croſſes*, and fatherly *corre-*
ns; yea all [a] things, all [b] *calamities*
his life; [c] death it ſelf, [d] yea, his
y ſinnes, unto his good.

5. God gives him his *Holy Spirit*.
ich

I. [e] *Sanctifieth* him by degrees
roughout: [f] ſo that hee doth more
d more *dye* to ſin, and *live* to righ-
ouſneſſe.

II. *Aſſures* him of his [g] *adoption*,
d that hee is by *Grace* the Childe of
d.

III. *Encouraged* him to come with
oldneſs, and *confidence*, into the pre-
nce of God.

IV. *Moveth* him without *feare*, to
y unto him, *Abba Father*.

a Rom. 8,28. b Pſal. 89,31. 33. Pſa.119 97. Heb.12 10. 2.Cor. 12.7. c 1 Cor. 3.22. and 15. 54.55. Heb.2. 14.15. d Luke 22.31. 32. Pſa.73 23.24. Rom.5. 20,21. e 1. Theſſ.5. 23. f Rom. 8,9,10 g Rom. 8,16. h Heb. 4.16. Epheſ. 3.12. Col. 1. 22. 1 Joh. 3.21. Gal. 4.6.

V. *Powreth* into his *heart* the gift of *sanctified prayer.*

Rom. 8. 16, 27.

VI. *Perswadeth* him, that both he and his *prayers* are accepted and heard of God for Christ his Mediators sake,

Rom. 5. 1. and 14, 17.

VII. Fils him with

I. *Peace* of conscience.

II. *Joy* in the Holy Ghost: in comparison whereof, all *Earthly* Joy seeme *vile* and *vaine* unto him.

Rom. 5. 3. and 14, 17.

6. Hee hath a *recovery* of his [a] *soveraignty over the creatures*, which he lost by *Adams* fall; and from thence [b] liberty of using all things which God hath not [c] *restrained*, so that he may use them with good [d] *conscience*. For to all things in Heaven and Earth hee hath a *sure* [e] *title* in this life: and hee shall have the plenary and peaceable [f] *possession* of them in the life to come. Hence it is, that all *Reprobates* are but usurpers of all that they possesse, and have no [g] *place of* their owne but *Hell.*

a Psa. 8. 3. &c. Heb. 2, 7, 8.
b 1 Cor. 2, 21, 22. Rom. 14, 14, 2 Tim. 4. 2, &c.
c 1. Cor. 9, 19, 21.
d 1 Cor. 3, 21, 23.
Heb. 2, 7.
e 1. Cor. 3, 23.
f Mat. 25, 34. 1. Pet. 1, 4, 5.
g Act. 1, 25.

7. Hee hath the *assurance* of God's *Fatherly* care and protection, day and night over him; which care consists in three things:

h Mat. 6, 33. 2. Cor. 12, 14. Psa. 23 Psa. 34. 9, 10.

1 In *providing* all things *necessary* for his *Soule* and *Body*, concerning this life, and that which is to come: so that hee shall be sure h ever, either to have *enough*: or patience, to be *content* with that hee hath.

II. I

11. In that God gives his Holy *Angels*, as *Ministers*, a charge, to attend upon him alwayes for his *good*: yea, in danger, to *pitch their tents about him for his safety*, where-ever hee is. Yea, Gods *protection* shall defend him as a *cloud by day*, *and as a pillar of fire by night*: and his providence *shall hedge him from the power of the Divell*.

Heb. 1. 14. Psalm. 134. 7 Psa. 91 11. Isa. 4. 3. Iob. 1. 10.

111. In that *The eyes of the Lord are upon him*, *and his eares continually open to see his state*, and to heare his complaint, and in his good time, to deliver him out of all his troubles.

Psa. 34 15. Gen. 7. 1.

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life: Now of his blessed estate in death.

Psa. 33 19.

II. *Meditations of the blessed estate of a regenerated man in his death.*

WHen God sends *Death* as his *Messenger*, for the *regenerated man*, hee meetes him *halfe* the way to Heaven: for his [a] *conversation*, and [b] *affection* is there before him. *Death* is neither *strange*, not *fearefull* unto him. Not *strange*, because hee [c] *dyed daily*: not *fearefull*, because whileſt hee *lived*, hee was *dead*; and his life was [d] *hid in Christ with God*. To *dye* unto him therefore, is nothing else in *effect*, but to [e] *rest from his labour* in this world. to goe [f] home to his [g] *Fathers house*,

a Phil. 3. 20. b Col. 3. 2. c 1 Cor. 15. 31. d Col. 3. 3. e Apoc. 14. f 2 Cor. 5. 6. g Iob. 14. 1.

unto the [a] *City of the living God, heavenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all: and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament.* While his Body is sick, his Minde is sound for, God [b] *maketh all his bed in his sickenesse,* and strengtheneth him with faith and patience, upon his bed of sorrow. And when hee beginnes to enter into the way *of all the world,* he giveth (like [c] *Iacob, Moses,* and *Iosua*) to his Children and friends, godly exhortations and counsels, to serve the true God, to worship him truely all the dayes of their life. His *blessed* soule breatheth nothing but *blessings,* & such speeches as savour *a sanctified spirit.* As his *outward* man *decayeth,* so his *inward* man *increaseth,* and waxeth stronger. When the *speech* of his tongue *faultreth,* the *sighes* of his heart *speake lowder* unto *God*: when the sight of the *Eyes* faileth, the *holy Ghost* illuminates him inwardly with abundance of *spirituall light.* His soule feareth not, [d] but *is bold to goe out of the body, and to dwell with her Lord.* Hee sighed out with [e] *Paul, Cupio dissolvi: I desire to be dissolved, and to be with Christ.* And with [f] *David: As the Hart panteth after the waterbrookes: so panteth my soule after thee, O God: My soule thirsteth for God,*

[a] *Heb. 12, 22, &c.*

[b] *Psal. 41, 3.*

[c] *Gen. 49.*

[d] *2 Cor. 5, 8.*

[e] *Phil. 1, 23.*

[f] *Psal. 42, 2.*

for

the living God: when shall I come and appeare before God? Hee prayeth with the Saints: a How long, O Lord, which art holy and true? b Come, Lord Iesus, come quickely. And when the c appointed time of his dissolution is come, knowing that hee goeth to his d Father and Reformer in the peace of a good conscience, and the assured perswasion of the forgivenes of all his sins, in the blood of the Lambe, hee sings with blessed old Simeon, his e Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c. & surrenders up his soule, as it were, with his owne hands, into the hands of his heavenly Father, saying with David: f Into thy hands, O Father, I commend my soule, for thou hast redeemed mee, O Lord, thou God of truth. And saying with Stephen, g Lord Iesus, receive my spirit; Hee no sooner yeelds up his sacred Ghost, but immediatly the h holy Angels, who attended upon him from his birth, unto his death, i carry and accompany his soule unto Heaven, as they did the Soule of Lazarus into Abrahams bosome, k & which is the Kingdome of Heaven, whither onely good Angels and good workes doe accompany the Soule: the one to deliver their charge, the other to receive their reward.

The Bodie in convenient time, as the sanctified l Temple of the Holy

a Apo. 6.10. b Apo. 22,20. c Iob. 14,5. d Psal. 31,5. e Luk. 2,29. Psal. 3. 7. Isa. 57. 2. f Psal. 31,5. g Act. 7,59. h Mat. 18,10. Acts 12,15. & 27. 23. i Luk. 16, 22. k Mat. 8.11. Luk. 13 28. Acts 25,10, 11. Ephes. 1,10. Heb. 12 2,10. 16. and 11,35. 20. 23. 2 Cor. 5. 9. and 9. 12. 1 Cor. 6. 19. 13.

l Heb. 1,14. m Apoc. 14,13. and 22.12. n 1 Cor. 6.

Ghoſt, the [f] *members of Chriſt*, nouriſh
by his *bodie*, the [g] *price* of the *blud*
the *Sonne of God*, is by his fello
brethren reverently laid to [h] ſlee
in his *grave*, as in the bed of *Chriſt*
in an aſſured hope to [i] *awake in the*
ſurrection of the juſt, at the laſt day,
bee partaker with the Soule of li
and glory everlaſting. And in this r
ſpect not onely the *ſoules*, put the ve
bodies of the faithfull alſo are terme
bleſſed.

f *Mat.* 26,6. g 1 *Cor.* 6,10. 1. *Pet.* 1,19. h 1 *Thes.* 4,14. *Acts.* 7 6, *and* 8,3. i *Dan.* 12,2. *Job.* 5, 28,29. *Luk.* 14 14. 1. *Theſ.* 4,16, 17. *Apoc.* 14,15.

Thus farre of the *bleſſedneſſe* of t
ſoule and body of the Regenerate
man *in death*. Now let us ſee the *bl*
ſedneſſe of his ſoule and body aft
death.

III. *Meditations of the bleſſed eſtate of the Regenerated man after death.*

THis ſtate hath three degrees:

1. From the day of *Death*, t
the *Reſurrection*.

2. From the *Reſurrection* to the pr
nouncing of the *Sentence*.

3. After the *Sentence*, which la
eternally.

As ſoone as ever the *Regenerat*
man hath yeelded up his Soule unt
Chriſt, the holy *Angels* take her in
their cuſtody, and *immediately* [a] car
her into *Heaven*: and there preſe
her [b] before *Chriſt*, where ſhe
crowned with a [c] *Crowne of righteouſnes*

a *Luke* 16,22. b *Heb.* 1,14, & 12. 14. c 2 *Tim.* 4,8.

nd *glory*; not which shee hath deser- ed by her good workes, but which od hath promised of his free good- esse to all those, who of love, have in his life unfainedly served him, and ought his glory. *Apoc. 2,10.. 1, Pet 5.*

Oh, what a joy will it bee to thy oule! which was wont to see but *mi- ery and sinners*, now to behold the *face* of the *God of Glory*? yea, to see Christ well-comming thee, as soone as thou art presented before *him* by the holy *Angels*, with an *Euge bone serve! Well done, and well-come good and faithfull ser- vant, &c. enter into thy Masters joy.* And what joy will this be, to behold *thou- sand thousands of Cherubins, Seraphins. Angels, Thrones, Dominions, Principali- ties, Powers?* All the *holy Patriarches, Priests, Prophetes, Apostels, Martyrs, Professors*: and all the *soules* of thy *Friens, Parents, Husbands, Wives, Chil- dren*, and the rest of Gods *Saints*, who departed before thee in the true Faith of Christ, standing before *Gods Throne* in blisse and glory? if the *Queene* of *Sheba*, beholding the glory and atten- dance given to *Salomon*, as it were *ravished* therewith, brake out and said, *Happy are thy men, happy are those thy servants, which stand ever before thee, and heare thy wisedome:* How shall thy *soule* bee ravished to see her selfe by grace admitted to stand with this glorious Company, to behold the blessed *Col. 1, 6 Eph. 1. 21.* *1 Kings 10.*

Face of Christ, and to heare all the *treasures* of his Divine *Wisedome*! How shalt thou rejoyce to see so many *thousand thousands* well-comming them into their heavenly society! for as they all rejoyced at thy *conversion*; so will they now bee much *more joyfull* to behold thy *Coronation*; and to see thee receive thy *Crowne*, which was laid up for thee against thy *coming*. For there the *Crown* of *Martyrdom* shall be put up the head of a *Martyr* who for Christs Gospels sake indured torments: the *Crowne of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the Crowne *of Piety* and Chastity on the head of them, who sincerely professed Christ, and kept their *Wedlocke-bed* undefiled: the Crowne of good works on the good *Almes-givers* head, who liberally relieved the *poore*: the *Crowne of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted soules from the corruption of sinne, to glorifie God in holinesse of life. What can *sufficiently* expresse the rejoycing of this Heavenly Company, to see thee thus *crowned* with glory, *arayed* with the shining Robe of righteousnesse; and to behold the *Palme of victory* put into thy hand? Oh What gratulation will there bee, that thou hast escaped all the miseries of the world,

Luk. 15

1. Tim. 4, 8.

Apoc. 7, 9.

the

he *snares of* the Divell, the paines of ell, and *obtained* with them thy eter- all *rest* and *happinesse*? for there every ne joyeth as much in anothers hap- ineſſe, as in his owne, becauſe hee hall ſee him as much loved of God, s himſelfe. Yea, they have as many iſtinct *joyes*, as they have *compartners* f their *joy*. And in this joyfull and leſſed ſtate, the *Soule* reſteth with *hriſt* in Heaven, till the *Reſurrection*: hen as the *number* of her fellow- ervants and Brethren bee fulfilled, hich the *Lord* tearmeth but a *little eaſon*. *Apoc.* 7.9.

The *ſecond degree* of mans bleſſed- eſſe after death, is from the *Reſur- ction*, to the *pronouncing* of the full entence: For at the laſt day,

I. The *Elementary Heavens*, Earth, nd all things therein, ſhall bee [a] *diſ- olved* and *purified with fire*. [a] 2 Pet. 3, 10, 12, 13.

II. At te [b] ſound of the *laſt Trum- et* or *voice of Chriſt* the *Archangel*, the *ery ſame bodies*, which the *Elect* had *efore*, (though turned to duſt and earth) ſhall riſe againe. And in the ame *inſtant*, every mans Soule ſhall re-enter into his *owne body*, by *vertue* of the Reſurrection of Chriſt their head, and bee made alive, and riſe out of their graves, as if they did but *awake* out of their *beds*. And howſoe- ver *Tyrans* be mangled their bodies in *pieces*, or conſumed them to *aſhes*: yet [b] 1 Cor. 15, 52. 1 Theſ. 4, 16. Iohn 5 28. Eze. 37. Rom. 8 11. Rom. 5 17. 1. Cor. 15. Pſal. 50, 10. 1 King. 4, 17. Matth. 29, 52.

shall the *Elect* finde it true at the day, that *not a haire of their head is perished.*

III. They shall come forth out of their *graves*, like so many *Iosephs* out of *Prison*: or *Daniels* † out of the *Lions den*; or *Ionahs out of the Whales belly.*

IV. All the bodies of the *Elect* being thus made *alive*, shall arise in that [a] *perfection* of *nature*, whereunto they should have attained by their *naturall temperament*, if no *impediment* had hindred: and in that *vigor of age* that a perfect man is at, about three and thirty yeeres old, each in their *proper sexe:* Whereunto *Divines* think the *Apostle* alludeth, when hee saith: [b] *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ.* Whatsoever imperfection was before in the body, (as *blindnesse, lamenesse, crookednesse*) shall then be done away. *Iacob* shall not *halt*, nor *Isaac* bee *blind*, nor *Lea bleare-eyed*, nor *Mephibosheth* bee *lame*: for if *Daniel* would not have the *blinde* and *lame* to come into his *house*, much lesse will Christ have *blindnesse and lameneſse* to dwell in his heavenly Habitation. *Christ* made all the *Blind* to see, the *Dumbe* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to seeke his *grace* on earth: much more will hee heale all their *imperfe-*

† *Dan.* 4,12. 1. *Thes.* 4,14. Par est potestas Dei ad instituendos, & restituendos homines. *Anathegor.* a *Psal.* 65,10.

* *Tertul de* Resurrect. c. 6. *Hier. Epi.* 27 & 61. *Aug. lib.* 22. *de* Civit. Dei cap. 17 & omnes Theologi in 4. Sent. dist. 44

b *Ephes.* 4,13. Ita communiter credunt Theologi in 4. Sent. dist. 44. Vide *Aug. de* Civ. Dei *lib.* 22. c. 15, and 16.

fions

stinis, whom he will admit to his *glory in heaven. Among those Tribes, there is not one feeble: but the Lame man shall leape as an Hart, and the Dumbe mans tongue shall sing.* And it is very probable, that seeing God created our *first parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *stature*; the ἀνάπλασις, or *new creation* from death, shall every way bee *more perfect*, then the πλάσις, or *first frame* of Man, from which he fell into the state of the *dead*. Neither is it like, that *Infancy* being *imperfection*, and *old age corruption*, can well stand with the state of a *perfect glorified* body. Psalm. 103, 37. Isa. 35. 5.

V. The *bodies* of the *Elect* being thus raised, shall have foure most excellent and supernaturall *qualities*. For: 1. Cor. 15, 43.

1. They shall bee raised in *power*, whereby they shall for ever be freed from all *wants* and *weakenesse*, and *inabled* to continue, without the use of *meat*, *drincke*, *sleepe*, and other former helpes. 1. Cor. 15, 43. Isa. 65. 20.

II. In *incorruption*, whereby they shall never bee *subject* to any manner of *imperfections*, *blemish*, *sickenesse*, or *death*. Aug. Ench. cap. 90. 2d Cath. 15, 43. Dan. 2. 3. Luke 9. 31. Zach. 9. 16. 1. Thes. 4, 17. Rom. 10. 17.

III. In *glory*. whereby their *bodies* shall *shine* as *bright as the sun in the firmament*, and which being made *transparent*, *their soules* shall *shine* thorow, farre more *glorious* then their bodies. Three *glimpses* of which *glory* were seene: First, in *Moses face*. Secondly,

in

Matth. 17. Alter. 6, 19.

in the *transfiguration*: Thirdly, in *Stephens* countenance. Three *instances* and *assurances* of the *glorification* of our bodyes, at that *glorious* Day. Then shall *David* lay aside his *Sheepheards* weed, & put on the *robe* of the Kings Sonne *Jesus*, not *Jonathans*. Then every true *Mordecai* (who mourned under the *Sackecloth* of this corrupt *flesh*) shall bee arayed with the Kings [a] *Royall apparell*, and have the *Crowne Royall* set upon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour.* If now the rising of one *Sun* makes the morning so glorious, how glorious shall that Day be, when innumerable *millions* of *millions* of bodies of *Saints* and *Angels* shall appeare more glorious then the *brightnes* of the *Sun* the *Body* of *Christ* in glory surpassing all.

1 Sam. 18, 4.

[a] Heſt. 6, 14.

[b] Vbi volet ſpiritus, ibi erit & corpus, Aug. [b] Iſ. 40 31. Wiſd. 3, 7.

1 Cor. 15 42. [c] Spiritualia poſt reſurrectionē erunt corpora, eoq; quia corpora eſſe deſinunt, ſed quia ſpiritui vivificanti ſubſtituntur. Aug. l. 13, de ciuit. Dei cap 20.

4. In *Agility*, [c] whereby our bodies shall be able to *ascend*, and *to meet the Lord at his glorious comming in the ayre*, as *Eagles flying unto their blessed carkasse*. To this agilitie of the Saints glorious bodies, the Prophet alludes, [b] saying, *They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not bee weary: they shall walke, and not faint.* And to this state may that saying of *wisedome* bee referred: *In the time of their vision they shall shine, and run to & fro, as sparkes among the stubble.*

And in respect of these foure [c] qualli-

tion,

ies, *Paul* calleth the raised bodies of the Elect, *Spirituall*: for they shall bee spirituall in *qualities*, but the same still in *substance*.

And howsoever *sinne* and *corruption* make a man in this state of *mortality*, *lower* then *Angels*: yet surely, when God shall thus *crowne him with glory and honour*, I cannot see how man shall bee any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* also, in respect of his Soule; yea, more then this: they shall have also a spirituall body, *fashioned like unto the glorious body* of the Lord Iesus Christ; in whom mans *nature* is exalted by a *personall union*, into the *glory* of the *Godhead*, and individuall society of the blessed *Trinity*: An honour which hee never vouchsafed *Angels*. And in this respect man hath a prerogative *above* them; Nay, they are but *spirits* appointed to bee *Ministers* unto the *Elect*: and as many of them who at the first disdained this office, and would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatnesse of Gods *love* to *Mankind*.

Psal. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14. *Psa.* 91 11. *Iude ver.* 6. 2. *Pet.* 2, 4.

But as for all the *Elect*, who at the second, & sudden comming of Christ, shall bee found *quicke* and *living*: the fire that shall burne up the corruption of the world, and the works therein, shall in a *moment*, in the

1. *Pet.* 3, 10. 11, 12.

1. *Cor.* 15, 51.

twinkling

twinkling of an eye, overtake them a
a Luke 17.34. it a finds them: either *grinding* in th
Mill of provision, or walking in th
fields of pleasure, or *lying* in the *bed* o
ease; and so (burning up their dros
and corruption) of mortall, make the
immortall bodies: and this *change* sha
bee unto them in stead of *death*.

The Elect Soules Apostrophe to her body, at her first meeting in the Resurrection. Cant. 2. 14.

Then shall the Soule with joyfu
nesse greet her *Body*, saying: Oh we
met againe, my *deare sister*? Ho
sweet is thy voyce? how comely
thy countenance, having lien hid
long in the clifts of the rocks, and
the secret places of the grave! Tho
art indeed an habitation fit, not one
for mee to dwell in; but such as th
Holy Ghost thinkes meete to reside i
as his *Temple* for ever. The *Winter* o
our *afflictions* is now past: the storm
of our misery is blowne over; a
gone. The *Bodies* of our *Elect* Brethre
appeare more *glorious*, then the *Lil*
flowers on the earth: the time of sing
Hallelujah is come; and the voyce o
the *trumpet* is heard in the Land. Tho
hast beene my *Yoke-fellow* in the Lor
labours, and companion in perse
tions and wrongs, for Christ and h
Gospels sake; now shall wee en
together into our *Masters joy*. As tho
hast borne with me the Crosse, so sha
thou now weare with *me* the Crown
As thou hast with mee *sowed* plen
ously in *teares*, so shalt thou *reape* wi

nee abundantly in *joy*. *O blessed*, aye
lessed be that God! who (when yon-
er *reprobates* spent their whole time
n *pride*, *fleshly lust*, *eating*, *drinking*, *and*
rophane vanities) gave us grace to
oine together, in *watching*, *fasting*,
raying, reading the *Scriptures*, keeping
is *Sabbaths*, hearing *Sermons*, recei-
ing the Holy *Communion*, releeving
he *poore*; exercising (in all humility)
he works of *Piety to God*; and wal-
king *conscionably* in the duties of our
alling, towards *men*. Thou shalt a-
on heare *no mention* of thy *sins*, for Psal. 23
ney are *remitted* & *covered*: but eve- 1.
y *good worke*, which thou hast done for
he Lords sake, shall be reheard and
ewarded. Cheere up thy heart, for Dan. 9,
hy *Iudge* is *flesh* of thy *flesh*, and *bone* 21 &c.
f thy *bone*. Lift up thy head, behold
hese glorious *Angels*, like so many Luk. 21
Gabriels, flying towards us, to tell us 28.
hat the day of our Redemption is come, and
o convey us in the clouds, to meete
ur Redeemer in the Ayre. Loe, they Cant. 2,
re at hand. *Arise therefore*, *my Dove*, 1, 3.
my Love, *my faire one*, *and come away*. And Verse
o like *Roes*, or young *Harts*, they run- 17.
e with *Angels* towards *Christ*, over the
rembling Mountaines of *Bether*.

VII. Both quicke and dead, being
hus *revived* and *glorified* shall forth-
with (by the *Ministery of Gods* Holy Luke 17.
Angels) bee gathered from all the 34, 35,
quarters and parts of the world, 36.

and

1. Thes. 4, 17. and *caught up together in the Clouds* [illegible] *meete the Lord in the Ayre*, and so [illegible] come with him, as a part of his [illegible] rious traine, to *judge Reprobate &* [illegible] *angels*. 1 Cor. 6. 1, 3. The *twelve Apostels* shall [illegible] upon *twelve Thrones* (next *Christ*) [illegible] judge the twelve *Tribes*, who refu[illegible] to heare the Gospell preached [illegible] their Ministery. And all the *Saints* ([illegible] *honour* and *order*) shall stand next u[illegible] them, as *Iudges* also, to judge the e[illegible] *angels*, and *earthly-minded men*. And [illegible] every of them received *grace* in th[illegible] life, to be more *zealous* of his *glory*, [illegible] more *faithfull* in his *Service*, th[illegible] others: so shall their *glory* and *rew*[illegible] bee greater then others in that Day.

Apoc. 22, 12. Rom. 26, 2. 2 Cor. 9, 6. Iohn 14, 4. *The place whether* they shall bee g[illegible] thereof unto Christ, and where Ch[illegible] shall sit in Iudgement, shall bee [illegible] the *Ayre*, over the *Valley of Iehosaphat* by Mount *Olivet*, neere unto *Ierusalem*, Eastward from the Temple: as [illegible] is probable for foure reasons.

1 Thes. 4, 17. Ioel 3. 1, 2. &c. Zech. 14, 3, 12. 1. Because the holy *Scripture* seemes to *intimate* so much in plain words: *I will gather all Nations into the valley of Iehosaphat, and plead with them there, Cause the mighty ones to come downe, O Lord: let the Heathen bee wakened, and come up to the valley of Iehosaphat: for there will I sit to Iudge all the Heathen round about. Iehosaphat* signifieth, *The Lord will judge*. And this [illegible] was so called from the great [illegible]

&c.

ory which the Lord gave Iehosa-
t and his people over the Amorites,
Moabites, & inhabitants of Mount
ir. Which victory was a type of
e finall victory, which Christ, the fu-
ure Iudge, shall give his flock, over
l their enemies in that place, at the
t Day; as all the Iewes interpret
See Zach. 14,4,5. Esay 11, 12, &c.
l agreeing, that the place shall bee
reabout.

II. Because that as Christ was t
reabout crucified, and put to open
ame: so over that place, his glo-
ous Throne should bee erected in
e Aire, when hee shall appeare in
dgement, to manifest his Majesty
d glory. For it is meete that Christ
ould in that place judge the world
ith righteous judgement, where
e himselve was unjustly judged and
ondemned.

III. Because that seeing the An-
ls shall bee sent to gather together the
lect from the foure winds, from one
d of Heaven, to the other: It is moſt
robable, that the place whither they
hall bee gathered to, shall be neere
rusalem, and the Valley of Iehoſaphat

* after, 28, 29.

† Neere his wall ward Mount Mo- riah, where Abra- ham sacri- ficed Isaac Gen. 22. Iacob saw Angels Gen.

* Angel put up his sword, and put from him Peter, who would have rescued him. Matth. 26. Luke 22. Iohn 18. 2. Chron. 3, 1. Christ prayed for Gethsemane, before his passion, and entred into his glory. Luke 24.

which * Cosmographers describe to be in the midst of the superficie of the earth. If the *termini a quibus*, be the foure parts of the World the *termini ad quem*, must beg about the Centre.

IV. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley* of *Iehosaphat*, so he shall in like manner come downe from heaven. This is the opinion of *Aquinas*, and all the Shoole-men; except *Lombard* and *Alexander Hales*.

V. Lastly, when Christ is set in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright then so many Suns in glory, sitting about him: and the body of *Christ*, in glory and brightnesse surpassing them all: (The reprobates being separated, and remaining *beneath* upon the Earth: *b* for the right hand signifieth a *blessed*, the left hand a *cursed* Estate) Christ will first pronounce the sentence of *absolution* and blisse upon the Elect. First, because hee will thereby encrease the *griefe* of the *reprobate*, that shall hear it. Secondly, tho shew himselfe *more prone to Mercy*, then to *Iudgement*. And then from his *Throne* of *Majesty*

* The Sea beyond Iordan towards Tyrus, meaneth the middest of the world. And Ezech. saith of Ierusalem lie media gentium posuimus. That from Sion as from a throne, the Law should be published to all nations: and there the nations shall be iudged according to the Law.

a Aller. 1, 11. Richardus de villa nova. Tostat. Diss. 107. 28. Matth. 25, 31. Iude v. 14. 2. Ioan. 10, 11. 12. b Matth. 19, 28. Hilar. in Cant. 21. Aethiop. in Matth. 25. Psa. 145, 9. Isa. 8, 22. c Ad poenas tardus Deus, ad praemia velox.

is

in the Ayre, hee shall (in the sight and hearing of all the World) pronounce unto his Elect, *Come yee blessed of my Father, inherit the Kingdome, prepared for you; from the beginning of the world: for, &c.* Matth. 25, 34.

Come ye] Heere is our blessed *union* with Christ, and by *him*, wit the whole *Trinity*.

Blessed] Heere is our absolution from all sinnes, & our plenary endowment with all *grace* and happinesse.

Of my Father] Heere is the *Author*, from whom, by *Christ*, proceeds our *felicity*.

Inherit] Heere is our *Adoption*.

The Kingdome] Behold our *Birthright* and possession.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of the World] O the *free*, eternall, unchangeable Election of God!

How much are those soules bound to love God, who of his meere *good will* and pleasure, chose and loved them, before they *had done either good or evill!* Rom. 9 11.

For I was hungry, &c.] O the *Goodnesse of Christ*, who takes notice of all the *good workes* of his Children, to *reward them*! How great is his *love* to poore Christians, who take every worke of mercy done to *them* for his sake, as if it had bee done to himselfe!

Joh. 20 29. 1. Pet. 1, 8.

Come yee to mee, *in whom* yee *have believed*, *before yee saw mee*: and whom ye have loved and sought for, with so much *devotion*, and through so many *tribulations*. *Come now*, from labour to rest: from disgrace, to glory: from the jawes of death, to the joyes of eternall *Life*. For my sake yee have been

Matt. 5 11.

railed upon, *reviled*, and cursed: But now it shall appeare to all those curssed *Esaus*, that you are the true *Israel* that shall receive you *Heavenly Fathers blessings*: & blessed shall you bee.

Psa. 27 10. Mark. 19, 29.

Your *Fathers*, *Mothers*, & *neerest kindred* forsooke, and cast you off, for my *Truthes sake*, which you maintained: but now *my Father* will bee unto you a *Father*, and you shall bee his *Sons* and *Daughters* for ever. You were cast

Iohan. 10, 17. 2. Cor. 6, 10.

out of your *lands* and *livings*, and for *sooke all for my sake and the Gospel*: But that it may appeare that you have not *lost* you *gaine*, but *gained* by your *losse*: in stead of an *Earthly inheritance* and possessions, you shall possesse with mee the inheritance of my Heavenly *Kingdome*, where you shall bee for love, *Sons*: for birthright, *Heires*: for dignity, *Kings*: for holinesse, *Priests*: and you may bee bold to enter into the *possession* there of *now*, because my *Father prepared*, and kept it for you, ever since the *first foundation of the world was laid*.

Immediately after his Sentence of

absolution and benediction, every one receiveth his *Crowne*, which *Christ the righteous Iudge* puts upon their heads, as the *reward* which hee hath promised of his grace and mercy, unto the *Faith* and *good workes* of all them that loved *that his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselves, shall with *one heart* and *voyce*, in an Heavenly sort and consort, say; *Praise, and Honour, and glory and Power, and Thankes bee unto thee, O blessed Lambe, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, people, and Nation, and hast made us unto our God, Kings and Priests, to raigne with thee in thy Kingdome for evermore, Amen.* 2. Thes. 4, 8. 1. Pet. 5. 4. Apoc. 4, 5. Apoc 4, 10.

Then shall they sit in their *Thrones* and *order*, as *Iudges* of the *Reprobates*, and evill *angels*, by *approving*, and *giving testimony* to the righteous sentence and judgement of Christ, the *Supreame Iudge*. 1 Cor. 6 1, 2, 3, &c. Matth. 19, 28.

After the pronouncing of the Reprobates sentence & condemnation, *Christ* will performe two solemne *Actions*.

1. *The presenting of all the Elect* unto his Father. *Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy word, and they believed it*, and Iob. 17 12, 14, 23, 24,

the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that they whom thou hast given mee, bee with mee where I am; that they may behold my glory which thou hast given mee: and that I may be in them, and thou in mee, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved mee.

John. 17. 16.

II. Christ shall deliver up the Kingdome to God, even the *Father*, that is, shall cease to execute his *office of Mediatorship*, whereby as he is *King*, *Priest*, *Prophet*, and *Supreme head* of the *Church*, hee supressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of Grace* over his Church in this Word *ceasing*; hee shall reign *immediately* as he is God, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome* of *Glory* for evermore. Not that the dignity of his *Manhood* shall bee any thing *diminished*: but that the glory of his *Godhead* shall bee more manifested: so that as hee is God, he shall from thenceforth, in *all fulness*, without all externall meanes, rule all in all.

1 Cor. 15. 24.

From this *Tribunall seate*, Christ shall arise, and with all his glorious company of *Elect Angels* and *Saints*, shall goe up *triumphantly* in order and array, unto the *heaven* of heavens with

fac

such a heavenly stirre and Musicke: that now may that song of *David* bee truely verified. *God is gone up with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises for God is the King of all the earth, he is greatly to bee exalted.* And that marriage Song of *Solomon, Let us bee glad and rejoyce and give honour to him: for the Marriage of the Lambe is come, and his Wife hath made herselfe ready. Alleluiah; for the Lord God omnipotent reigneth.* Psa. 47. 5, 6.

The third and last degree of the blessed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man in Heaven, after hee hath received his sentence of Absolution before the Tribunall seate of Christ, at the last Day of Judgement.

HEere my Meditation *dazeleth*, and my pen falleth out of my hand: the *one* being not able to *conceive*, nor the other to *describe* that most excellent blisse, and *eternall* waight of glory (whereof all the afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall bee received with Christ as joynt heires, into that everlasting Kingdome of joy.

Notwithstanding, we may
[illegible]
[illegible]
[illegible]

walles of Jasper stone: the foundations of that walles with twelve manner of precious stones, having twelve gates, each built of one pearle, three gates towards each of the foure corners of the world: and at each gate an Angel, (as so many Porters) that no unclean thing should enter into it. It is foure-square, therefore perfect: the length, the breadth & height of it are equall, 12000 furlongs every way, therefore glorious and spacious. Through the middest of her streets ever runneth a pure River of the water of life, as cleare as Christall, therefore wholesome. And of either side of the River is the Tree of Life, ever growing: which beareth twelf manner of fruits, and gives fruit every moneth: therefore plentifull. And the leaves of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by creation, so beautifull wit delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: the Law, is love: the honour, verity: the peace, felicitie: the life, eternitie. There is light without darkenesse: mirth, without sadnesse, health, without sicknesse; wealth, without want, credit, without disgrace; beauty, without blemish; ease, without labour; riches, without rust; blessednesse, without misery; and consolation that never knoweth end. How truely may wee cry out (with David) of this City: *Glorious things are spoken of thee, O thou City of God*: and

Ver. 21
Ver. 13
Ver. 12
Ver. 27
Ver. 16
Apoc. 22. 1. 2.
Psalm. 87. 3.

yet all these things are spoken but according to the weaknesse of our capacity. For heaven exceedeth all this glory *so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof*: as witnesseth Paul who was in it, and saw it. O let us not then dote so much upon these *mouldren cottages* and houses of *moulding* clay, which are but the Tens of ungodlinesse, and habitations of sinners: but let us looke rather, and long for this *Heavenly City, whose builder and maker is God*: which hee (*who is not ashamed to bee called our God*) hath prepared for us.

2. Cor. 12. 4. 1. Cor. 2. 9.

Heb. 11. 10. Heb. 11. 6.

a Visio Dei beatifica sola est summum bonum nostrum. Aug. lib. de Trin. c. 8. b Fecisti nos Domine ad te: & inquietum est cor nostrum donec requiescat in te. Aug. Confess. lib. 1. cap. 1. &c.

I I. *Of the Object.*

THe blissefull and glorious object of all *intellectuall* and *reasonable* creatures in Heaven, is the *God-head, or Trinity of Persons*: without which there is neither *joy*, nor *felicity*, but the very *fulnesse* of *joy* consisteth in enjoying the same.

This *Object* wee shall enjoy two wayes.

1. By a *Beatificall vision* of *God*.

11. By possessing an *immediate communion* with his divine nature.

The a *beatificall vision of God*, is that onely, that can content the infinite mind of man. b For every thing resteth to his center, God is the center of the soule: therefore (like *Noahs Dove*) shee cannot rest, nor joy, til

till she returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse hee might *see the face of God*. Therfore the *whole Church* prayeth so earnestly: *God bee mercifull unto us, and blesse us, and cause his face to shine upon us*. When *Paul* once had seene this *blessed sight*, hee (ever after) counted all the riches and glory in the world (respect of it) to bee but *dung*: and all his life after was but a *sighing* out (*cupio dissolvi*) *I desire to bee dissolved, and to be with Christ*. And Christ prayed for all his Elects in his last prayer, that they might obtaine *this blessed vision*; *Father, I will that they which thou hast given me, bee*: (where?) *even where I am*: to what end? *that they may behold that my glory, &c.* If *Moses* face did so shine, when hee had been with God but forthy dayes, and seene but his *backe-parts*: How shall wee shine, when wee shall see him *face to face* for ever? and *know him as we are knowne, and as he is?* Then shall the *soule* no longer bee termed *Marah, bitternesse*. but *Naomi, beautifulnesse* for the Lord shall turne her *short bitternesse*, to *eternall beauty* and *blessednesse*, *Ruth.* 1. 20.

Exod. 33. 13. &c.

Psa. 67 1, and 80, 1.

Phil. 3. 8, 11.

Phil. 1. 23.

Joh. 17 24.

Exod. 34. 29. Exod. 33. 19.

1 Cor. 13. 12. 1 Cor. 3. 18. 1 Joh. 3. 2.

The second meanes to enjoy this object is, by having an *immunity*, and an *eternall communion* with God in Heaven. This wee have, first, by being (as members of Christ) united to his

Man-

Manhood, and by the *manhood* perſonally united to the Word, wee are united to him, as he is God: and by his God-head to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a juſt *Iudge*) to punniſh them: but (for lacke of this Communion) they ſhall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Divels (when they ſaw Chriſt) cryed out, *Quid nobis tecum?* Mark 1.7. *What have wee to doe with thee, O Sonne of the moſt high God?* But (by vertue of this Communion) the *penitent* ſoule may boldly goe and ſay unto *Chriſt* (as *Ruth* unto *Boaz*) *Spread, O Chriſt, thy wing of thy garment of thy mercy over thine handmaide*: *for thou art my kinſman.* Ruth 3.9. This Communion God promiſed *Abraham*, when he gave him *himſelfe* for his *great reward*. And Chriſt prayeth for his whole *Church* to obtaine it. This Communion Saint Paul expreſſeth in one word, ſaying: *that God ſhall bee all in all unto us.* Gen. 15.1. Iob. 27 20,21. 1. Cor. 15.28. Indeed, God is *now* all in all unto us: but by meanes, and in a ſmall meaſure. But in heaven, *God* himſelfe immediately (in fulneſſe of meaſure, without all meanes) will bee unto us *all the good things*, that our ſoules and bodies can wiſh or deſire. *Hee himſelfe* will be *ſalvation*, & joy to our *ſoules*: *life* & *health* to our *bodies*: *beauty* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*:

par-

perfume to our *nostrils*: *meate* to our *bellies*; *light* to our *understanding*: *instrument* to our *wits*; and *delight* to our *hearts*, and what can be lacking, where God [a] *himselfe* will bee? the *soule of our soules*? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, & goodnesse, that are in men, beasts, fishes, fowles, trees, hearbs, & all creatures, are nothing but sparkles of those things, which are in *infinite perfection* in God. And *in him* wee shall enjoy them in a farre *more perfect* and blessed manner. Hee *himselfe* will then supply their use: nay, the *best* creatures (which serve us now) shall not have the honour to serve us then. [b] There will bee *no needs of the Sunne, nor of the Moone to shine in that city: for the glory of God doth light it*. No more will there bee any need, or use of any *creature*; when we shall enjoy the *Creator* himselfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let us say to our selves: How much more *excellent* is hee, who gave them this *excellency*? When we behold the *wisedome* of men, who overrule creatures *stronger* than themselfes; *outrunne* the Sun & Moone in discourse, prescribing *many yeeres* before, in what course they shall be *eclipsed*, let us say to our selves, how *admirable* is the [c] *Wisedome* of God, who made men

a Anima animae eris Deus, *Bern.* Non potest summum rerum conditor in se non habere, quæ rebus à se conditis dedit; quem admodum sol astris. *Hugo l. 4. de anima. cap. 15* b *Apoc. 21, 23.*

c Seneca de beneficiis, *lib. 2. cap. 16.*

so wise! Whē we consider the *strength* of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*: let us say to our selves: How *strong*, how *mighty*, how *terrible* is that God; that makes these mighty & fearful Creatures? When wee taste things that are delicately *sweet*, let us say to our selves: O how *sweet* is that God, from whom *all* these creatures have received this *sweetnesse*! When we behold the admirable *colours* which are in *Flowers*, and *Birds*, & the lovely *beauty* of *Women*, let us say: How *faire* is that God, that made these so faire!

And if our loving God hath thus provided us so many *excellent* delights for our passage thorow this *Bochim*, or valley of teares; what are *those* pleasures which he hath prepared for us when we shall enter into the *Palace* of our *Masters joy*? How shall our soules be there ravished with the love of so *lovely* a God? So glorious is the *object* of heavenly *Saints*. So amiable is the *sight* of our gracious *Saviour*.

Judg. 2.5.

III. *Of the Prerogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the *Elect* in Heaven shall have foure superexcellent *prerogatives*.

Matth. 25. 1 Pet. 1.4. Eph. 2.4. Heb. 12.22.

1. They shall have the *Kingdome of Heaven* for their *inheritance*: and they

shall

shall be *free* Denizens of the *heavenly Ierusalem*. S. *Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heavenly Ierusalem, shall ever bee freed from the whip of eternall torments. For this freedome was bought for us, not with a *great summe of money*, but with the *precious* blood of the Son of God.

Acts 22,26.

Acts 22,28. 1. Pet. 1,19.

II. They shall bee all *Kings*, and *Priests* (*Spirituall* Kings) to raigne with Christ, and to triumph over Satan, the World, and Reprobates: and *spirituall* Priests, to offer unto God the spirituall Sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to weare both Crownes and Robes. Oh what a comfort is this *to poore Parents*, that have many Children! If they breed them up in the feare of God, to bee true Christians: then are they Parents to so many *Kings* and *Priests*.

Apoc 5,10. 1. Pet. 2,9. Rom. 12,10. 1. Pet. 2,5. Hebr. 13,5.

III. Their bodies shall *shine* as the brightnes of the *Sun* in the firmament: like the glorious Body of Christ, which shined *brighter* then the Sunne at noone, when it appeared to *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*: yea, a *spirituall body*, not in *substance*,

Matth. 13,43. Phil. 3 21. Acts 12.6. Luke 9,32. Matth 17,2. 1. Cor. 15,43. 44.

but

but in quality preserved by spirituall meanes, and having (as an Angel) agility to ascend or descend. Oh what honour is it, that our bodies (falling now vile their a carkasse) should then arise in glory, like unto the body of the *Sonne of God*!

1. Thes. 4, 1.

IV. Lastly, they (together with all the holy Angels) *there* keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour and praise of the aye blessed *Trinity* for the *creating*, *redeeming*, and *sanctifying* of the Church: & for his power, wisedome, justice, mercy, and goodnesse, in the *government* of Heaven & Earth. When thou heareſt a sweet Consort of *Musike*, meditate how happy thou shalt bee, when (with the Quire of Heavenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Alleluiah*, on that *eternall blessed Sabbath*, where there shall bee such *variety* of pleasures, and *satiety* of joyes as neither know *tediousnesse* in doing, nor *end* in delighting.

IV. *Of the effects of these Prerogatives.*

From these Prerogatives there will arise to the Elect in heaven five notable effects.

1. Luc. 2. 10. Aug. de Civ. Dei. lib. 22. cap. 30.

THey shall *know* God, with a perfect *knowledge*, so farre as Creatures can possibly comprehend the Crea-

ter. For there wee shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that wee shall not need to learne (of the things which were *made*,) the knowledge of *him* by whom *all* things were made. The *excellentest* creatures in this life, are but as a *darke vaile*, drawne betwixt God and us: but when this *vaile* shall be drawne aside, then shall we see God *face to face*, and *know him, as wee are knowne*.

Nihil potuit in terra, nihil igootum in cœlo

1 Cor. 13. 11. 2 Cor. 3. 16. Res verae sunt in mundo invisibili, in mundo visibili umbrae rerum Herm.

Wee shall know the power of the *Father*, the wisedome of the *Sonne*, the Grace of the *Holy Ghost*: and the indivisible nature of the blessed *Trynity*. And in him we shall know, not onely *all our friends*, (who dyed in the faith of Christ) but also all the faithfull that *ever were*, or *shall bee*. For,

Luk. 13. 28.

I. Christ tels the Iewes, that they shall see *Abraham*, *Isaac*, and *Iacob*; *and all the Prophets in the Kingdome of God*: therefore wee shall know them.

Gen. 2. 23.

II. *Adam* in his innocency, knew *Eve* to bee *bone of his bone*, and *flesh of his flesh*, as soone as hee awaked: much more then shall wee know our kindred, when wee shall awake *perfected* and *glorified* in the resurrection.

III. The Apostles know *Christ* after his resurrection, and the *Saints which rose with him, and appeared in the holy City*.

Matth. 27. 53.

IV. *Peter*, *Iames*, and *Iohn*, knew

Matth. 17. 4.

Moses and *Elias* in the transfiguration how much more shall wee know one another, when wee shall bee all glorified?

Luke 16,23. V. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in Heaven.

Matth. 19,28. 1 *Cor.* 6 2,3. VI. *Christ* saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to judge (at that day) the 12 *Tribes*: therefore they shall bee knowne, and consequently the rest of the Saints.

1 *Cor.* 13,12. *Aug.* ad Italicam viduã *Epist.* 6 VII. *Paul* saith that at that day we *shall know as we are knowne of God*: and *Augustine* out of this place) comforteth a Widow, assuring her, that as in this life, she saw her husband with *externall eyes*: so in the life to come, she should know *his heart*, *and what were all his thoughts and imaginations*. That husbands and wives, looke to your actions and thoughts: *For all shall be made manifest one day*. See 1 Cor. 4,5

Gen. 25,35 1 *King* 12. VIII. The faithfull in the Old Testament are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines.

1 *Cor.* 13,8. IX. *Love never falleth away*: therefore knowledge, the *ground* thereof remaines in another life.

Rom. 2,5. *Apoc.* 21.12 *Eccl.* 12 14. *Rom.* 2 16. X. Because the last day shall bee a *declaration of the just judgement of God*: when hee shall reward *every man according to his workes*: and if every mans *workes* bee brought to light

much

much more the *worker*. And if wicked men shall account for every *idle word*, much more shall the idle *speakers* them ſelves bee knowne. And if the *perſons* be not knowne, in vaine are the *workes* made manifeſt. Therefore (ſaith the Apoſtle) *Every man ſhall appeare, to account for the workes that hee hath done in his body, &c.* See *Wiſedome*, Chapter 5, verſ. 1. Though the reſpect of diverſities of degrees and callings in *Magiſtracy*, *Miniſtery*, and *Oeconomie* ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as hee is *Mediator*, and rule all in all, as he is *God* equall with the Father, and the holy Ghoſt.

Matth. 12, 36.

1 Cor. 5 10.

1. Cor. 15, 24, 28.

I. The greateſt *knowledge* that men can attaine unto in this *life*, comes as farre ſhort of the *knowledge* which we ſhall have in *heaven*, as the knowledge of a *childe* that cannot yet ſpeake plaine, is to the knowledge of the greateſt *Philoſopher* in the World. They who thirſt for *knowledge*, let them long to bee Students of this *Univerſity*. For all the *light* by which wee know anything in this World, is nothing but the very *ſhadow of God*. But when wee ſhal know God in heaven, we ſhall in him know the manner of the worke of the *creation*, the *myſteries* of the worke of our *Redemption*: yea, ſo much knowledge as a *creature* can poſſibly conceive & comprehend of the *Creator*, and his workes. But whileſt

1. Cor. 13, 11.

Lumen eſt umbra Dei, & Deus eſt lumen luminis. *Plato. Poli. 6.*

wee are in this life, wee may say with
Iob. 26 14. Iob; *How little a portion heare wee of him?*
Eccl. 42, 32. And assure our selves with Syracides, that, *There are hid yet greater things than these bee, and that wee have seene but a few of Gods workes.*

II. They shall love God with a *perfect* and *absolute love*, as possibly a creature can doe. The manner of loving God, is to love him for himself: the *measure*, is to love him without measure. For in this life (*knowing God but in part*) wee *love* him but in part: but when the Elect in heaven shall
2. Cor. 13, 12. *fully* know God, then they wil *perfectly* love God. And for the infinite cause of love (which they shall know to be in him) they shall bee infinitely ravished with the love of him.

III. They shall bee *filled* with all manner of *divine pleasures*. *At thy right*
Psa. 16 11. *hand* (saith *David*) *there are pleasures for*
Psa. 36 8. *evermore. Yea they shall drinke* (saith hee) *out of the River of pleasures.* For as soone as the soule is admitted into the *actuall fruition* of the *beatificall* presence of God: she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) *united together*, and at *once* presented unto her in the sight of God. If any bee in *love*, there they shall enjoy that which is *more amiable*: if any delight in *fairenesse*, the fairest beauty is but a *dusky shadow* to that: he that delights in plea-

sure,

sure, shall there finde infinite *pleasures* without either interruption of *griefe*, or distraction of *paine*: he that loveth *Honour*, shall there enjoy it, without the disgrace of *undeserved censure*: he that loveth *treasure*, shall there possesse it, and never be *beguiled* of it. There they shall have *knowledge* voyde of all *ignorance*: *health*, that no *sickenesse* shall impaire: and *life*, that no death can determine. In a word, look how farre this *olde world* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrow *wombe*, where in thou wast conceived a *childe*: so much doth the world *to come* exceed in *joyes*, *solace*, and *consolation*, this *present* world. How *happy* then shal we bee, when this life is *changed*, and wee thether *translated*?

IV. They shall bee replenished with an *unspeakeable* joy. *In thy presence* (saith *David*) *is the fulnesse of joy*. And this joy shall arise, *chiefly* from the *vision of God*: and partly from the sight of the holy *Angels*, and blessed *soules* of just and perfect men who are in blisse and glory with him.

But especially from the blissfull sight of *Jesus the Mediatour* of the *New Testament*, our *Emanuel*, God made man. His sight will be the chiefe cause of our blisse and joy. If the *Israelites* in *Ierusalem so shouted for joy*, *that the earth rang again*, to see Salomon *crowned*, how shall the Elect rejoyce in

Luke 1, 44. John. 17, 23.

Heaven, to see *Christ* (the true Salomon) adorned with Glory? If *John* leaped at his presence *did leape in his mothers wombe for joy*, how shall we exult for ever, when hee will bee, not visit us, but *in us* in Heaven? If the *Wisemen* were so joyfull to find him a *Babe lying in a manger*; how great shall the joy of the *Elect* be, to see him sit (as a King in his *celestiall Throne*)? If *Simeon* was so glad to see him an infant in the *Temple*, presented by the hands of the *Priest*; how great shall our joy bee, to see him a King, ruling all things at the *right hand of his Father*? If *Joseph* and *Mary* were so joyfull to finde him in the *middest* of the *Doctors* in the *temple*; how glad shal our soules bee, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which as the * Apostle saith, *the eye hath not seene, the eare hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, wee shall enter into it.

Matth. 2, 10.

Luke 2, 18.

Luke 2, 16.

Basilius dicere possumus quæ non sit; quam quale sit, dicere non possumus. Aug. de Symb. lib. 3. * 1. Cor. 2, 9.

V. Lastly, they shall enjoy this blissefull and glorious estate *for ever more*. Therefore it is tearmed *everlasting life*, and Christ saith, *that my joy shall no man take from us*. All other joyes (be they never so great) have an end. *Assuerus* Feast lasted an hundred and eighty dayes; but he, & it, and all his joyes are gone. For mortall men to be *assumed* to heavenly glory, to be

Matth. 25, 21. John 16, 22.

Heb. 1, 3.

associated to Angels, to be *satiated* with all delights and joyes, (but for a time) were much, but to enjoy them *for ever*, without intermission of end, who can heare it, and not *admire it*! who can muse of it, ant not bee *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall joyes) counted all the *riches* and *pleasures* of this life to bee but *a losse* and *dung*, in respect of that. And therefore (with unceſſant prayers, fasting, almes-deeds, teares, faith and good life) they laboured to ascertaine themselves of this eternall life: and (for the love thereof) they *b* willingly either sold, or parted with all their earthly goods and possessions,

a Phil. 3, 8.

b Acts 2, 45.

Christ calleth all *Christians Merchants*, *Luke 19*; *and* eternall life, a precious *pearle*, which a wise Merchant will purchase, though it cost him *all that hee hath*, *Matth.* 13.

Alexander hearing the report of the great riches of the Easterne Countrey, divided forthwith among his Capitains and souldiers, all his Kingdome of *Macedonia*: *Hephaestion* asking him what he meant in so doing? *Alexander* answered, that hee preferred the riches of *India* (whereof hee hoped shortly to bee Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians

Plutar. Apoph. Regum

then prefer the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

c Heb. 11,10. 15,16. *Abraham* and *Sarah* left their own countrey and possessions to c *looke for a City, whose builder and maker is God*: and therefore bought no land, but onely a place of buriall. *David* professeth d *one day* in this place before a thousand elsewhere: yea, *to be a Doore-keeper in the house of GOD, rather then to dwell in the tabernacles of wickednesse.* *Elias* earnestly e besought the Lord to receive his soule into his Kingdome, & went willingly, (though in f *a fiery chariot*) neither *Paul* having once seene Heaven) continually g *desired to bee dissolved, that hee might bee with Christ.* *Peter* (having espied but a glimpse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, h *Master, it is good for us to bee heere.* How much better doth *Peter* now thinke it to bee in *Heaven* it selfe? *Christ* (a little before his death) prayeth his Father i *to receive him into that excellent glory.* And the Apostle witnesseth, that (k *for the joy which was set before him*) hee endured *the Crosse, and despised the shame.* If a man did but once see those *joyes* if it were possible, hee would endure an hunred *deaths*,

d Psal. 43,10.
e 1 Reg. 19,4.
f 2 Reg. 2,11.
g Phil. 1,23.
h Matt. 17,4.
i John 17,5.
k Heb. 12,2.

to

to *enjoy* that happineſſe but one day.

Saint *Auguſtine* ſaith, that he would be content to *endure the torments of Hell, to gaine this joy, rather then to looſe it.* *Ignatius* (*Pauls* Sholler) being threatned (as he was going to ſuffer) with the cruelty of torments, anſwered with great courage of Faith; *Fire, Gallowes, Beaſts, breaking of my bones, quartering of my membres, crushing of my body, all the torments of the Divell together, let them come upon mee, ſo I may enjoy my Lord Ieſus, and his Kingdome.* The like conſtancy shewed *Polycarpe*, who could not by any terrours of any kinde of death bee mooved to *deny Chriſt* in the leaſt meaſure. With the like reſolution anſwered *Baſil* his perſecutors, when they would terrifie him with death; *I will never* (ſaith hee) *feare death, which can doe no more then reſtore me to him that made me.* If *Ruth* left her owne Countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of Canaan (which was but a type of heaven) onely upon the fame which she heard of the God of Iſrael, though shee had no promiſe of any portion therein) how shouldeſt thou follow thy *Holy Mother* the Church, to goe unto Chriſt into the heavenly Canaan; wherein God hath given thee an *eternall inheritance*, *aſſured* by an holy Covenant, made in the Word of God:

Serm. 31. de Sanctis

Hier. in Catalogo. Iren. l. 1. Valent.

Euſeb. lib. 4. c. 16.

Nazian de vita Baſil.

Ruth 1 16.

signed with the blood of his Son; and *sealed* with his Spirit & Sacraments? This shall bee thine *eternall happinesse* in the Kingdome of Heaven, where thy life shall bee a communion with the blessed *Trinity*; thy joy, the presence of the Lambe; thy *exercise*, singing; thy ditty, *Alleluiah*; thy *Consorts*, Saints and Angels; where *youth* flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *love* aboundeth; that never *coolath*; *health* continueth, that never *slacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himselfe, without delay, the forsaid knowledge of God, and himselfe.

THou seest therefore, O *man*, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men unto *Lyons*, *Beares*, *Bulls*, *Horses*, *Dogges* & such like savage creatures in their lives: it is certaine. that the condition of an *unregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the World. For the *Beast* (being made but for mans use) when hee *dyeth*, endeth all his miseris with his *death*. But man (endued with a *reasonable*, and an *Immortall* Soule, made after *Gods Image*: to serve *God*) when hee ends the mi-

series

series of this life, must *account* for all his misdeeds; and begin to endure those miseries that *never* shall know end. No creature but man is lyable to yeeld (at his death) an *account* for his life. The brute creatures not having reason, shall not be required to make any *account* for their deeds: and good *Angels*, though they have *reason*, yet shall they yeeld no account, because they have no sinne. And as for evill *angels*, they are without all hope, already condemned: so that they need not make any further accounts *Man* onely in his death must bee Gods accountant for his life.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truely reconciled unto God in *Christ*; in that (through the restauration of *Gods Image*, and thy restitution into thy *Soveraignty* over other creatures) thou art in this life *little inferiour* to the Angels; and shalt be in the life to come, equall to the Angels: Yea, (in respect of thy Nature, exalted, by a *personall union*, to the *Sonne* of God, and by him, to the *glory* of the *Trinity*) *superiour* of the Angels, a *Fellow-brother* with Angels, in spiritual grace, and everlasting glory.

Thou hast seene how glorious and perfect God is, and how that all

thy

the chiefe blisse and happinesse consisteth in having an eternall communion with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Iesus* I intreat thee, nay, I conjure thee, as thou tendrest thy owne salvation, seriously to consider with mee, how false, how vaine, how vile are those things which still retaine, and chaine thee in this wretched and cursed estate, wherein thou livest; and doe hinder thee from the favour of *God*, and the *hope* of eternall Life and happinesse.

Meditations on the hinderances which keepe backe a sinner from the Practice of Piety.

THose *hinderances* are chiefely seven.

1. *An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.*

The *Scriptures* mistaken, are these. 1. *Ezech.* 33, 14. 16. *At what time soever a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth: *That hee may repent when hee will.* It is true, whensoever a sinner doth repent, God will forgive: but the Text saith not, that a sinner may repent whensoever hee will, but when God will give him *grace*. Many (saith the Scripture) when they would

have

have *repented*, were *reject*; and *could not repent*, *though they sought it carefully with teares*. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter? Heb. 12 17. Luk. 13 24, 27.

2. *Matth.* 11, 26. *Come unto me all you that labour, & are heavy laden, and I will give you rest.* Hence the lewdest man collects, that *hee may come unto Christ when hee list*. But hee must know, that no man ever comes to Christ, but he, who (as *Peter* saith) *having knowne the way of righteousnesse, hath escaped the pollutions of the World through the knowledge of our Lord and Saviour Iesus Christ*. To come unto Christ, is to *repent* and *beleeve*. And this no man can doe, except his heavenly Father *draweth* him by his *grace*. 2. Pet. 2, 20. 21. Isai. 1, 18. Iohn. 6 35. Iohn. 6 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Iesus*. True; but they are such, *who walke not after the flesh*, (as thou doest) *but after the Spirit*, which thou diddest never yet resolve to doe.

4. 1 *Tim.* 1, 15. *Christ Iesus came into the world to save Sinners, &c.* True: but such sinners, who like *Paul*, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously,* Tit. 2. 11, 12.

and

and godly in this present world.

5. *Prov.* 24. 26. *A iuſt man falleth ſeven times in a day, and riſeth, &c.* (*in a day*) is not in the *Text*: Which meanes not falling into ſinne, but falling into trouble, which his malicious *Enemy* plots againſt the juſt: and from which God delivers him. And though it meant falling in and riſing out of ſinne, what is this to thee; whoſe fall all men may ſee every day: but neither *God*, nor *man*, can at any time ſee thy *riſing againe* by repentance? *Pſalm.* 34, 14.

6. *Iſa.* 64. 6. *All our righteouſneſſes are as filthy rags.* Hence the carnall Chriſtian gathers, That ſeeing the beſt *workes* of the *beſt Saints* are no better, then his are good enough; and therefore he needes not much grieve, that his devotions are ſo imperfect. But *Eſaiah* meanes not in this place, the righteous workes of the *Regenerate*, as fervent prayers in the name of God: charitable *almes* from the bowels of mercy: ſuffering in the Goſpels defence, the ſpoile of goods, & ſpilling of *blood*: & ſuch workes, which *Paul* cals the *fruits of the Spirit*. But the Prophet making an humble confeſſion in the name of the *Iewiſh Church*, when ſhee had falne from God to Idolatry, acknowledgeth, that whilſt they were by their filthy ſinnes ſeparated from God, as *Lepers* are by their infected ſores, and polluted cloathes, *Gal.* 5. 22.

from

from men; their *chiefest righteousnesse* could not bee but abominable in his sight. And though our best workes (compared with Christs *righteousnesse* are no better then *uncleane ragges*: yet in *Gods* acceptation for *Christs* sake, they are called [a] *white rayment*; yea, [b] *pure fine linnen and shining*, farre unlike thy [c] *Leopards* spots, and [d] *filthy* garments.

a Apo. 3, 4.
b Apo. 19, 8.
c Ier 13, 23
d Zach. 3, 4.

7. *Iam.* 3, 2. *In many things wee sinne all.* True, but *Gods* children sinne not in all *things*, as thou doest: without either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remaine in the deareſt children of God: that they had need dayly to cry, *Our Father which art in Heaven, forgive us our trespasses*: Yet in the [e] *New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate*, in respect of their zealous endeavour to serve God in unfained holinesse, are every where called *Saints*. In so much, that Saint *John* saith, that *whosoever is borne of God, sinneth not*; that is, liveth not in willfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceive not thy selfe with the name of a Christian: whosoever liveth in any *customary grosse sinne*, hee liveth not in the state of *Grace*. *Let therefore* (saith *Paul*) *every one that nameth the Name of*

e Gal. 1, 15. Rom. 5 8. Iohn. 9 31.
Iohn. 3, 9. 1 Iob. 5, 18
2 Tim. 2, 19.

Christ,

Christ, depart from iniquity. The Regenerate sinne but upon frailty, they repent, and God doth pardon: therefore
1 Iohn. 5,16. they *sinne not to death.* The Reprobate sinne *maliciously, wilfully*, and delight therein: so that by their good will sins shall leave them, before they will leave it. They will not repent, & God
Ibid. will not pardon. Therefore their sins are *mortall*, (saith Saint *Iohn*) or rather *immortall*, as saith Saint *Paul*, *Rom.* 1. It is no excuse therefore to say, We are all *Sinners*, True Christians (that seeke) are all *Saints*.

8 *Luk.* 23,43. *The theefe* converted at the last gaspe, was received to *Paradise*. What then? If I may have but time to say, when I am dying, *Lord, have mercy upon me*, I shall likewise be saved. But what if thou shalt not?
Matt. 7 22,23. And yet *many in that day shall say, Lord, Lord*: and *the Lord will not know them*. The theefe was saved, for hee repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy *last end* on Earth, thou bee not driven to repent too late, without end, in Hell.

9. 1 *Iohn* 1. *The blood of Iesus Christ cleanseth us from all sinne.* And 1 *Ioh.* 2. *If any man sinne, wee have an Advocate with the Father, Iesus Christ the righteous*, &c. Oh comfortable! But beare what S. *Iohn* saith in the same place:

little children, these things wrote I unto you, that ye sinne not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. *Rom.* 5, 20. *Where sinne abounded, Grace did abound much more.* Oh sweete! But heare what Paul addeth: *What shall wee say then: shall wee continue in sinne, that grace may abound? God forbid. How shall wee, that are dead to sinne, live any longer therein? Rom.* 6. 1. 2. This place teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are;

1. From the Doctrine of *Justification* by faith onely, a carnall Christian gathereth; *That good workes are not necessary.* Hee commends others, that doe good workes: but hee perswades himselfe, that hee shall bee saved by his Faith, without doing any such matter. But hee should know, that though good works are not necessary to *Justification*: yet they are necessary to *salvation*: for *wee are Gods workmanship, created in Christ Iesus unto good workes, which God hath prædestinated that wee should walke in them.* Whosoever therefore (in yeeres of *discretion*) bringeth not forth good works after he is called, hee cannot bee saved: neither was

I hee

he ever predestinated to life eterna
Rom. 8. 6. Therefore the Scripture saith, tha
1 Cor. 3. 6. *Christ will reward every man according t*
Apoc. 22, 12. *his workes.* Christ respects in the An
Apoc. 2, 3. gels of the 7 Churches nothing bu
their works, & at the last day he wi
give the heavenly inheritance onel
to them who have done *good work*
a Matt. 25. a in feeding the *hungry*, clothing t
b 2 Tim. 4, 8. *naked, &c.* At that day b *Righteous*
shall weare the Crowne. No righ
ousnesse, no Crowne. No good work
(according to a mans talent) no re
c Rom. 2, 8. ward from God: unlesse it be c *ex*
gratia. To be rich in good workes,
the surest foundation of our *assuran*
d 1 Tim. 6, 19. to obtaine *eternal life.* For good
workes are the true fruits of a tru
e Gal. 5. 6. faith: which apprehendeth *Christ*, an
f Fides sola non est sola. Fides sola justificat, ut oculus solus videt. g Iam. 2, 26. h Aug. in 1 Ioh. i Aug. ep. 48. k 1 Thess. 5, 23. his obedience, unto Salvation. An
so other Faith e *availeth in Christ*
that which worketh by love: And but
the *act* of *Justification* what Faith, which
onely justifieth, is f never *onely*, but eve
accompanied with good workes. A
the *Tree* with his *fruites*, the *Sunne*, wi
his *light*, the *Fire* with his *heat*, an
Water with his *moysture*. And the Fai
which doth not justifie her selfe b
good workes before men, is but a
dead Faith, which will never justifie a
mans soule before God. But a justi-
fying Faith b *purifieth the heart*, an
i *sanctifieth* the whole man through-
out.

II. From the Doctrine of Gods *eternall* [a] *Predestination*, and unchangeable *Decree*, hee gathereth, *that if he be predestinated to be saved: he cannot but be saved; if to bee damned: no meanes can doe any good.* Therefore all workes of Piety are but in vaine. But hee should learne, *that God hath predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be saved, which is the [b] end, he hath likewise predestinated to be first *called, justified, and made conformable to the Image of his Sonne*, which is the [c] *meanes*. And they (saith [d] *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving sinne, and living a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not *Gods Predestination*, but thine owne sinne & rebellion. Doe thou but returne unto God, & God will graciously receive thee, as the Father did the prodigal Sonne; and by thy conversion, it shall appeare, both to [e] Angels, and [f] men, that thou diddest belong to his Election. If thou wilt not, why should God save thee?

[a] Matt. 25. 34. Ephes. 2. 4. Eccles. 1. 14.

[b] 1 Cor. 15. 1.

[c] 2 Thes. 2. 13. 1 Pet. 1. 2.

[d] 1 Pet. 1. 2.

[e] Luke 15. 10.

[f] Rom. 8. 30.

III. When a carnall Christian heares, *that a man hath not free-will unto good*, he looseth the *reynes* to his own corrupt will: as though it lay not in him to bridle, or to subdue it: *Impiously* making God the Autor of sinne, in suffering man to runne into this necessitie: But hee should know that God gave *Adam free-will*, to stand in his *integrity*, if hee would; but *Adam* abusing his free-will, lost both *himselfe* and *it*. Since the Fall, *Man*, in his *state of corruption*, hath free-will to evill, but not to *good*: for, in this state, *wee are not* (saith the Apostle) *sufficient to thinke a good thought*. And God is not bound to restore us, who were lost so wretchedly, and make us more care to recover againe. But, as soone as a man is regenerated, the *Grace of God frameth his will unto good*: so that hee doth all the good things hee doth with a Free-will: for so the Apostle saith, that *God of his owne good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) *cleanseth our soules from all filthinesse of the flesh and Spirit, and finish our sanctification in the feare of God*. And in this state, *every true Christian* hath free-will: and as he increaseth in *grace*, so doth

a Magnum donum liberi arbitrii vires, cum conditum sit, accepit, sed vix peccando amisit. Aug. de spir. & lit. cap. 1. Tom. 2. Lib. 1. Retract. cap. 9. Tom. 1. Lib. 1. de lib. arb. cap. 1. Tom. 1. Lib. 2. de corr. & grat. cap. 11. Tom. 10. Lib. 3. de pec. mer. & rem. cap. 5. Tom. 7. Lib. 2. de nat. & grat. cap. 67. Tom. 7. Lib. 2. de nup. & concup. cap. 29. Tom. 7. Lib. 2. Cor. 3. 5. Per hæc verba arbitrii libertas in naturalibus manet, in supernaturalibus autem non nisi, donec gratia restituatur. c *Phil.* 2, 12, 13. Affi agite. *The will is passive*, in receiving the first grace, *active* in all goodnesse. d 2 *Cor.* 7, 1.

his

his will in *freedome*: for a *whom the Sonne shall make us free, then shall we bee free indeed*: and b *Where the Spirit of the Lord is, there is liberty*: for the Holy Spirit drawes their mindes, not by *Coaction*, but by the *Cords of Love*, *Cant.* 1, 4. by *illuminating* their minds to know the truth; by *changing* their hearts, to *love* the knowne truth; and by *enabling* every one of them (according to the measure of grace which hee hath received) to doe the good which hee loveth. But thou wilt not use the freedome of thy will, so farre as God hath freed it: for thou doest many times *wilfully* (against Gods Law, to the hazzard of thy soule) that, which if the *Kings* Law forbad, under the penalty of *death*, or losse of thy *Wordly state*, thou *wouldest not doe*. Make not therefore thy want of *freewill* unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly *Father*.

a Ioh. 8. 36. Liberum arbitrium non nisi gratia Dei efficitur liberum. *Aug.* ad Col. cap. 37 b 2 Cor. 3, 17. Voluntas libertatis non libertas gratiæ consequitur, sed gratia libertatem. *Aug.* de grat.

IV. When the naturall man heates, *that no man (since the Fall) is able to fulfill the Law of God, and to keepe all his Commandements*: Hee boldly presumes to sin as others doe, he contents himselfe with a few good thoughts: and if he bee not altogether as bad as the *worst*, he cōcludes, that he is as truely regenerated as the best. And every voluntary refusall of doing *good*, or with-

standing evill, he counts the *Impossibility* of the *Law*. But hee should learne, that though (since the *Fall*) no man but Christ, who was both *God* & *Man*, did, or can perfectly fulfill the whole *Law*: yet every true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *absolute perfection*. Thus (with *David*) they[a] *apply their hearts to fulfill Gods Commandements alwayes unto the end*. And then the b *Spirit of grace*, which was promised to bee more *abundantly powred forth under the Gospel, helpeth* them in their *good endeavours*, & *assisteth* them, to doe what hee *commands* them to doe. And in so doing, God accepteth their c *good will and endeavour*, in stead of *perfect* fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in *our obedience*. And in this respect *S. Iohn* saith, that d *Gods Commandements are not burthenous*. And e Saint *Paul* saith, *I am able to doe all things through the helpe of him that strengthneth me*. And *Zachary* and *Elizabeth* are said f *to walke in all the Commandements of the Lord, without reproofe*. Heereupon Christ g commends to his Disciples, the *care of keeping his Commandements*, as the truest testimony of our love unto him. So farre therefore doth a man love Christ, as hee

a Psal. 119. 112.

b Ezek. 36. 26. 39. Quod jubet juvat. Aug.

c 2 Cor. 8. 12.

d 1 Iob. 5. 3.

e Phil. 4. 13.

f Luc. 1 6.

g Iob. 15. 10.

makes

makes conscience to *walke* in his Commandements: and the more unto Christ is our *love*, the *lesse* wil our *paines* seeme in keeping his *Law*. The *Lawes curse* (which under the *Old Testament* was so terrible) is under the *New*, (by the death of Christ) abolished to the *regenerate*. The rigor which made it so unpossible to our nature before, is now to the *New borne*, so mollified by the *Spirit*, that it seems facill and *easie*. The Apostles indeed pressed on the *unconverted* Iewes and Gentiles, the *impossibility* of keeping the Law, by ability of *nature* corrupted. But when they have to doe with *regenerated* Christians, they require to the *Law* (which is the *rule of righteousnesse*) true [a] *obedience in word and deed*; the [b] *mortifying of their members*; the [c] *crucifying of the flesh, with the affections and lusts thereof*; [d] *resurrection to newnesse of life*; [e] *walking in the Spirit*; [f] *overcomming of the World by faith*: So that though *no* man can say as Christ, [g] *Which of you can rebuke mee of sinne?* yet every *regenerated* Christian can say of himselfe: Which of you can rebuke me of being an *Adulterer, Whoremonger, Swearer, Drunkard, Theefe, Vsurer, Oppressor, Proud, Malicious, Covetous, a Prophaner of the holy Sabbath, a Lyer, a Neglecter of Gods publicke service*, and such like grosses sinnes?

a Rom. 6, 18. b Col. 3. 5. c Gal. 5 24. Rom. 8 12, 13. d Rom. 6, 4, 5. Rom. 8 11. e Gal. 5 25. f 1 Ioh. 5, 4. g Iohn 8, 46.

elſe hee is no true Chriſtian. When a man talks of the *conſcience* of being ruled by *Gods Law*, then God [a] gives him over to be led by his owne luſts, the ſureſt ſigne of a reprobate ſenſe. Thus the law, which ſince the Fall, is mard by his *owne naturall ability* to fulfill, is fulfilled *in truth* of every regenerated Chriſtian, through the *Gracious* aſſiſtance of [b] *Chriſts Holy Spirit*. And this *Spirit*, *God* will [c] give to every Chriſtian, that will pray for it, and incline his heart to keepe his Lawes.

[a] Rom. 1, 24, 28.

[b] Rom. 8, 9, &c. *Augustine expounds Paules words that ſpeake thereof to be ſpoken of Chriſt & ſo doth ſet which.*

[c] Luk. 11, 13. Rom. 5, 5.

Deum magis debet ſeruire affectus, quàm debeatur.

V. When the unregenerated man heares that God *delighteth more in the inward minde, than in the outward man*: Then hee ſayneth with himſelfe, that all *outward reverence*, and profeſſion, is but either ſuperſtitious or ſuperfluous. Hence it is that hee ſeldome kneeleth in the Church: that hee puts on his Hat in ſinging of *Pſalmes*, and the publike *Prayers*; which the prophane Varlot would not offer to doe in the preſence of a Prince, or a Noble-man. And ſo that hee keepe his minde unto God, hee thinkes hee may *fashion* himſelf (in other things) to the *World*. He divides his thoughts, and gives ſo much to God, and ſo much to his owne *luſt*: yea, hee will divide with God the *Sabbath*, & will give him almoſt the one halfe; and ſpend the other wholly in his owne

pleaſures,

pleasures. But know, O carnall Man, that Almightie God will not bee served by halves, because hee hath created & redeemed the *whole Man*. And as God detests the service of the *outward Man*, without the *inward* heart, as *Hypocrisie*: so hee counts the inward service without all *externall* reverence, too bee meere *prophanenes*: hee requieth both in his worship. In prayer therefore bow thy *knees*, in witnes of thy *Humiliation*: lift up thine eyes, & thy hands, in testimonie of thy *Confidence*: hang downe thy head, and smite thy breft, in token of thy *Contrition*: but especially call upon God with a *sincere heart*: serve him *holy*, serve him *wholly*, serve him *onely*, for God, and the *prince* of this World, are two contrary *Masters*: & therefore no man can possibly serve both. Matth. 6, 1.

VI: The un-regenerated Christian holds the *Hearing of the Gospell preached, to bee but an indifferent matter*, which hee may use, or not use, at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christs *Elects sheepe*: thou must make a speciall care and conscience (if possibly thou canst) to heare *Gods Word preached*: For, first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath * *predestinated to be* * Act. 13, 48.

Rom. 1 16. saved: therefore it is called *the power of God unto salvation, to every one that beleeveth.* And where this Divine Ordinance is not, the *people perish*: and whosoever shall refuse it, *It shall be more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, than for those people.* Secondly, the preaching of the Gospell is the *Standard* or *Ensigne of Christ*; to which all Souldiers and elect People must *assemble* themselves. When this *Ensigne* is displayed, as upon the *Lords Day*, he is none of Christs people, that flocks not unto it: neither shall any drop of the *raine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*; by which the holy Ghost begetteth Faith in our hearts, without which wee cannot please God. If the *hearing of Christs voice* bee the chiefe marke of *Christs elect sheepe*, and of the *Bridegroomes* friend: then must it bee a fearefull marke of a Reprobate Goat, either to neglect or *contemne* to heare the preaching of the Gospell. Let no man thinke this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to save them which beleeve*; Their state is therefore fearefull, who live in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his meanes? Hee (saith Christ of the Preachers of his Gospell)

Prov. 29, 18. Matth. 11, 24. Isa. 11, 12. Isai. 2, 1, 2, 3. Zach. 14, 17. Rom. 10, 14. Heb. 11, 6. Ioh. 10 27. Iohn 3. 29. Heb. 2, 3. Iohn 8, 47. 1 Cor. 1, 21. Luc. 10, 16.

That

That despiseth you, despiseth mee. [a] *He that is of God, heareth Gods word: ye therefore heare them not, because yee are not of God.* Had not the [b] Israelites heard *Phineas* message, they had never wept. Had not the *Baptist* preached, the Iewes had never [c] *mourned.* Had not they, who *crucified* Christ, heard *Peters* [d] *Sermons*, their hearts had never beene pricked. Had not the *Ninivites* heard *Ionas* [e] *preaching*, they had never *repented*; and if thou wilt not [f] *heare* and [g] *repent*, thou shalt never bee saved.

a Ioh. 8,47.
b Ind. 2,1,&c
c Luk.7 32,33.
d Act. 2,37.
e Ionas 3,5.
f Prov. 21,9.
g Luke 3,5.

VII. The opinion, that the Sacraments are but *bare Signes & Seales of Gods promise and grace unto us*, doth not a little hinder *Piety*; whereas, indeede, they are Seales, as well of our *service* and *obedience* unto God: which service, if we performe not unto him, the Sacraments seale no *grace* unto *us*: But if we receive them upon the resolution, to be his *faithfull* and *penitent* Servants, then the Sacraments doe not onely signifie & offer, but also *seale and exhibite* indeede the inward spirituall grace, which they outwardly promise and represent. And to this end *Baptisme* is called the [h] *washing of Regeneration, and renewing of the Holy Ghost*; and the *Lords Supper*, [i] *The communion of the Body and Blood of Christ.* Were this truth beleeved, the holy Sacrament of the *Lords Supper*

h Tit. 3, 5.
i 1 Cor. 10,16.

would

would be oftner, and with *greater reverence received.*

VIII. The laſt, and not the leaſt *blocke*, whereat *Piety* ſtumbled in the courſe of Religion, is, by adorning *Vices* with the names of *Vertues*: as to call drunken *carowſing*: Drinking of *Healths*: ſpilling innocent *blood*, *Valour*: *Gluttony*, *Hoſpitality*: *Covetouſnes*, *Thriftineſſe*: *Whoredome*, loving a *Miſtreſſe*: *Simony*, *Gratuity*: *Pride*, *Gracefulneſſe*: *Diſſembling*, *Complement*: Children of *Belial*, *good fellowes*: *Wrath*, *haſtineſſe*: *Ribauldry*, *Mirth*. So on the other ſide, to call *Sobriety*, in words & actions, *Hypocriſie*: *Almeſdeeds*, *vain-glory*: *Devotion*, *ſuperſtition*: *Zeale* to religion, *Puritaniſme*: *Humility*, *crouching*: ſcruple of *Conſcience*, *preciſenes*, *&c.* and whiles thus we call *Evill*, *good*; and *Good*, *evill*; *true Pietie* is much hindered in her progreſſe, And thus much of the firſt hinderance of *Piety*, by miſtaking the true ſenſe of ſome *ſpeciall places* of Scripture, and *grounds* of Chriſtian Religion.

The ſecond hinderance of Piety.

2. *The evill example of great perſons.* The *Practice of* whoſe prophane lives they prefer for their imitation, before the *Precepts* of Gods *Holy Word*. So that when they ſee the greateſt men in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor conſcience to heare

Sermons, to receive the *Communion*, nor to sanctifie the *Lords Sabbath*, &c. But to bee *Swearers*, *Adulterers*, *Carowsers*, *Oppressors*, &c. Then they thinke, that the using of these holy Ordinances, are not matters of so great moment: for if they were; such great and wise men would not set to little by them. Hereupō they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) rowe against the streame of impiety towards Heaven: they suffer themselves to be carried with the multitude, downe right to Hell, thinking it impossible that God will suffer so many to bee damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that [a] *Not many wise men after the flesh, not many mighty, not many noble, are called*, &c. but that for the most part the [b] *poore receive the Gospell* and that [c] *few rich men shall be saved*. And *That* [d] *howsoever many are called, yet the chosen are but few*. Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in *Religion* and *Piety*, should goe before others: otherwise, greatnes abused (in the time of their *Stewardship*) shall turne to their *greater condemna-*

a 1 *Cor.* 1,26.

b *Iohn* 11,5.

c *Matt.* 19,23. 24.

d *Matt.* 22.

Potentes potenter cruciabuntur. Sap. 6. 7.

tion, in the day of their account. At what time *sinfull great* & mighty men, as well as the *poorest slaves, & bondmen*, shall wish, *that the Rocks and Mountaines shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath.* It will proove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sinne, as in *Sodom.* Better it is therefore with a few to bee saved in the *Arke*, than with the *whole World* to be *drowned* in the Flood. Walke with the few *godly* in the Scriptures *narrow path* to Heaven: but *crowd* not with the *godlesse multitude* in the *broad way* to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnes cannot at that Day exempt themselves from their owne most grievous punishment.

Apoc. 6. 15, 16, &c.

Matth. 7, 31. Exod. 23, 2.

The third hinderance of Piety.

3. *The long escaping of deserved punishment* in this life. *Because sentence* (saith Salomon) *is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to doe evill, not knowing that the bountifulnesse of God leadeth them to repentance.* But when his patience is *abused*, & mans *sins* are ripened: his

Eccles. 8 11.

Rom. 2 4. 2 Pet. 3, 10.

Iustice

Iustice will at once both *begin, & make an end* of the sinner: and hee will recompence the *slowneſſe* of his delay, with the *grievousneſſe* of his punishment. Thouh they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmoſt Farthing, at the day of their death. And whileſt they ſuppoſe themſelves to bee freed from judgement; they are already ſmitten with the heavieſt of Gods Iudgements, a a heart that cannot repent. The Stone in the reines or bladder, is a grievous paine that kills many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, whereof b *Nabal* died, and killeth millions of ſoules. They refuſe the tryall of *Chriſt* and his *Croſſe*: but they are *ſtoned* by hells Executioner, to eternall death.

1 Sam 3, 11. Ezech. 39, 1.

a Rom. 2, 5. κατὰ τὴν σκληρότητα σου καὶ ἀμετανόητον καρδίαν. Cor pœnitere neſciũ.

b 1 Sam. 25, 37.

Becauſe many Nobles and Gentlemen are not ſmitten with *preſent Iudgement*, for their outragious *Swearing, Adulterie, Drunkeneſſe, Oppreſſion, Prophaning of the Sabbath*, and diſgraceſull neglect of *Gods Worship and Service*; they begin to doubt of divine *Providence* and *Iuſtice*: both which two *Eyes*, they would as willingly put out in God, as the *Philiſtins bored* out the *Eyes* of *Samſon*. It is greatly therefore to bee feared; leſt they will provoke the *Lord* to crie out againſt them, as *Samſon* againſt the *Philiſtins*:

Iud. 16 21.

By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *Providence* and *Iuſtice*. Lead me therefore to theſe chiefe *Pillars*, where- Iud. 16 16, &c. upon the Realme ſtandeth: that I may pull the *Realme* upon their *heads*, and bee at once avenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but becauſe hee is ſo patient, therefore doe thou the rather repent.

The fourth hinderance of Piety.

4. *The preſumption of Gods mercy.* For when men are juſtly convinced of their ſinnes, forthwith they betake themſelves to this Shield, *Chriſt is mercifull*: ſo that every ſinner maketh Chriſt the *Patrone* of his ſinne; as though he had come into the World to bolſter ſinne: and not to deſtroy 1 Iohn 3.3. the *workes of the Divell*. Hereupon the carnall Chriſtian preſumeth, that though he continueth a while longer in his ſinne, God will not ſhorten his dayes. But what is this but to bee an Implicite Atheiſt? Doubting, that either GOD ſeeth not his ſinnes, or that hee doth, that he is not juſt: for if he beleeveth that God is juſt, how can he thinke that God, who for ſinne ſo ſeverly punisheth others, can love him, who ſtill loveth to continue in ſin? True it is: Chriſt is merciful.

But to whom? onely to them that repent, *and turne from iniquity in Iacob.* But *if any man blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his wayes, & the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him, and to our God, for hee is very ready to forgive.*

Isa. 59. 20. Deut. 29. 19.

Non delinquenti, sed peccatori delinquenti condonat Deus, Ioel 2. 13. 7.

Despaire is nothing so dangerous as *Presumption.* For wee reade not in all the Scriptures, of above three or foure, whom *roaring* Despaire overthrew: But secure Presumption hath sent millions to perdition without any noyse. As therefore the Damsels of *Israel* sang in their dances, *Saul hath kild his thousand, and David his tenne thousands:* so may I say, that *Despaire* of Gods mercy hath damned *thousands*, but the Presumption of Gods mercy hath damned *tenn thousands*, and sent them quicke to Hell, where now they remaine in eternall torments without

1. Sam.

Metuendum est ne te occidat spes, & eum malum spatio de misericordia, incidas in judicium. Augus.

all helpe of ease, or hope of Redemption. God spared the *Thiefe*, but not his *Fellow*. God spared one, that no man might *despaire*: God spared but *one*, that no man should *presume*. Joyfull assurance to a sinner that repents: no comfort to him that remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their sinnes, to serve him in *holinesse*: *without which no man shall see the Lord*, Heb. 12,14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ* is a *Saviour*, so *Moses* is an Accuser. Live therefore, as though there were no *Gospel*; dye as though there were no *Law*. Passe thy life, as though thou were under the conduct of *Moses*: Depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be *saved*.

Luke 23 Latronis exemplum non est exemplum imitationis, sed consolationis.

John 5,45.

Qui dat poeni. tenti veniam. non dabit peccanti poenitentiã. Aug.

The fifth hinderance of Piety.

5. *Evill company*, commonly termed *Good fellowes*: but indeede, the Divels chiefe instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is, to give him grace to forsake evill companions: such, who wilfully continue in sinne, contemne the meanes of their calling, gybing at the sincerity of profession in others,

and

and shaming Christian Religion by their owne prophane lives. These sit in the seat of the Scorners. For, assoone as God admits a sinner to be one of his people, hee bids him *come out of Babylon*. Every lewd *company* is a *Babylon*, out of which, let every childe of God either keepe himselfe: or if he be in; thinke that he heares his *Fathers voyce* sounding in his eare, *Come out of Babylon, my Childe*. As soone as Christ looked in mercy upon *Peter*, he went out of the company that was in the high Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from mee, all you workers of iniquity, &c.* As if it were unpossible to become a *new* man, till hee hat shaken off all old eill companions. The trueſt proofe of a mans *Religion*, is the quality of his *companions*, *Prophane companions* are the cheefe enemies of *Pietie*, and quellers of holy motions. Many a time is *poore Christ* (offering to bee new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking*, *playes*, and *jeasts*, take up all the best roomes in the *Inne* of thy heart, Oh, let not the company of earthly *sinners* hinder thee from the society of heavenly *Saints* and *Angels*.

Psal. 1. 1. *Apoc.* 18 4. *Luke* 22, 62. *Psal.* 6. 8. *Luke* 2.

The sixth hinderance of Piety.

6. *A conceited feare, lest the practise of Piety should make a man* (especially a young man) *to waxe to sadde and pensive*: whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious and religious Christian. For as soone as they are *justified by faith, they have peace with God*, than which there can bee no greater joy. Besides; they have already the *Kingdome of Grace* descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of Glory*. This *Kingdome of Grace* consists in three things. First *Righteousnesse*, for having *Christs* righteousnesse to justifie them before God, they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is onely felt in the Peace of a good Conscience: and is so great that it [a] *passeth all understanding*. No *tongue* can expresse it, no *heart* can conceive it, but onely hee that feeles it. This is that *fulnesse of joy*, which [b] *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them*. The feeling of this Ioy, *David* upon his repentance begged so earnestly at the

Rom. 5 2.

Rom. 14, 17.

a Phil. 4 7.

b Ioh. 16, 24. Verse 22.

hands

hands of God: [a] *Restore mee to the joy of thy salvation.* And if the Angels in heaven [b] *rejoyce* so much at the *conversion of a Sinner:* the joy of a *Sinner converted* must needs be exceeding great in his owne heart. It is [c] *worldly sorrow*, that snowes so timely upon mens heads, and fils the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meete to try them) causeth in them *Repentance not to bee repented of:* for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *holy Ghost* to bee their [d] *Comforter:* who will [e] make our *Consolations to abound through Christ, as the sufferings of Christ shall abound in us.* But whilest a man liveth in impiety, hee hath [f] *one peace*, saith *Esay*: his [g] *laughter* is but madnesse (saith *Salomon*: his *riches* are but [h] *clay*, saith *Abakuk*: nay, the *Apostle* esteemes them no better then [i] dung: (in comparison of the pious mans treasure) all his joyes shall end in woes, saith Christ. Let not therefore this false heare hinder thee from the Practice of Piety. Better it is to goe sickely (with *Lazarus*) to *Heaven*, then full of mirth and pleasure, with *Dives* to Hell. Better it is to mourne for a time with *men*, then to be tormented for ever with *Divels.*

a Psal. 51. 12.
b Luke 15. 7, 10.
c 2 Cor. 7. 10.
d Ioh. 14. 16, 17.
e 2 Cor. 1. 5.
f Isay. 57. 21.
g Eccl. 2.
h Abak. 2. 6.
i Phil. 3. 8. Luke 6. 25.

The seventh hinderance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked liver thought this yeere to bee his last yeere: this moneth his last moneth: this weeke, his last weeke: but that he would change and amend his wicked life? No verily, he would use the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeeres to live in ease, mirth and fulnesse*; when hee had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of *many yeeres*, when the thread of their life is already almost drawne out to an end. So *Ieremy* [a] ascribes the cause of the Iewes sins and calamities to this, that *they remembred not her last end.*

The longest space betwixt a mans comming by the wombe & going by the *grave*, is but *short*: for, [b] *Man that is borne of a Woman, hath but a short time to live.* He hath but a *few dayes*, and those full of nothing, but *troubles*. And except the *practice of Piety*, how much better is the state of the child that yesterday was *baptized*, and to day is buried, then *Methusalems* who lived nine hundred sixty nine yeeres, and then dies; of the two, happier the *Babe*; because hee had lesse *sinne*, and fewer *sorrowes*. And what now re-

Plerer, si scires annum tua tempora mensem: Rides, quum non sit fortitan una dies. *Thomas Morus. Luke* 12 19, 20.

a *Lam.* 1, 9. b *Iob* 14, 1.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. *Pivet.*

maines of both, but *a bare remembrance?* What truſt ſhould a man repoſe in long life? ſeeing the whole life of man is nothing but a lingring death? ſo that as the Apoſtle proteſts, *a man dyeth dayli.* 1. Cor. 16, 31.

Harke in thine eare, O ſecure fellow; thy life is but a puffe of breath in thy noſtrils, truſt not to it. Thy *Soule* dwels in a houſe of clay, that will fall, ere it be long; as may appeare by the *dimneſſe* of thy *Eyes*, the *deafneſſe* of thy *Eares*, the *wrinckles* in thy *Cheekes*, the *rottenneſſe* of thy *Teeth*, the *weakenes* of thy *Sinewes*, the *trembling* of thy *Hands*, the *Kalender* in thy *bones*, the *ſhortneſſe* of thy *ſleepe*, and every *gray haire*, as ſo many *Summoners*, bids thee prepare for thy *long home.* Come, let us in the meane while walke to thy Fathers coffin; breake open the litte: ſee here, how that *Corruption is thy Father, and the Worme thy Mother and Siſter:* ſeeſt thou how theſe are? ſo muſt thou bee ere long, Foole! thou knoweſt not how ſoone. Thy *Houre-glaſſe* runneth apace, and in all places; *Death* in the meane-while waiteth for thee. Iſay 2, 22. Iob 17 14.

* The whole life of man (ſave what is ſpent in Gods ſervice) is but a foolery: for a man lives *forty yeres* before hee knowes himſelfe to bee a *foole?* and by that time hee *ſeeth* his *folly*, his *life is finished.* * Homo eſt fatuus uſque ad 40. annum deinde ubi agnovit ſe eſſe fatuum, vita conſumpta eſt. Lauter.

Harke (*Husbandman*) before thou seest many more *crops* of *harvest*, thy selfe shall bee *ripe*: and *Death* will cut thee downe with his *sickle*. Harke (*Tradesman*) ere many *fixe moneths* goe over, thy *last moneth* will come on: after which thou shalt trace away, & trade no longer Harke (most *grave Iudge*) within a *few Termes* the terme of thy *life* approacheth, wherein thou shalt cease to *judge others*, and goe *thy selfe* to be judged. Harke (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (*Noble-man*) lay aside the high conceit of thy *Honour*; *death*, ere it bee long, * will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest under thy feet. Harke (*thou that now readest this Booke*) assure thy selfe, ere it bee long, there will bee but *two holes*, where now thy *two* eyes are placed; & others shall reade the truth of this lesson upon thy *bare skull*, which now thou readest in this *little Booke*. How soone I know not, but this I am sure of: that [a] *thy time is appointed*, *thy* [b] *moneths are determined*, *thy* [c] *dayes are numbred*, and thy very [d] *last houre is limited*; beyond which thou shalt not passe. For then, the [e] *first borne of death*, mounted on his [f] *pale Horse*, shall alight at thy doore; and (notwithstanding all thy *Wealth*,

* Mors Sceptra ligonibus æquat.

a Iob. 14, 14. b Iob. 14, 1 f. c Psal. 90, 11. Dan. 5. 26. Stat sua cuique dies, Virg. d Iob 13, 1. & 22. 9. e Iob 17, 23. f Apoc. 6, 8.

thy *Honour*, and the *teares of thy dearest friends*) will cary thee away *bound hand and foote*, as his prisoner, and keepe thy body under a *Loade of Earth*, untill that day come, wherein thou must bee brought forth, *to receive according to the things which thou hast done in that body, whether it bee good or evill.* Oh, let not then the *false hope* of an uncertaine long life hinder thee from becomming a *present practizer of* Religious Piety. God offereth grace to *day*, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitency*, ere ever they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured, for custome of sinne breeds hardnes of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

2. Cor. 5, 10.

Psal. 65. Heb. 3. Poenitentiam spopondit, sed vivendi in crastinum non spopondit, *Chrys.* Nemo tam divos habuit faventes, crastinum ut possit sibi polliceri. *Sen. Heb. 3. 13.*

A *wise man* being to goe a farre & foule journey, will not lay the heavyest burthen upon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? It is wisedome for him that is to saile a long and dangerous

voyage, to lye playing and sleeping, whilest the *winde* serveth, and the *Sea* is calme, the *Ship* sound, the *Pilot* well, the *Mariners* strong; and then set forth when the winds are contrary, the weather *tempestuous*, the Sea *raging*, the Ship *rotten*, the Pilot *sicke*, and the Saylours *languishing*? Therefore, O *sinfull Soule*, begin now thy conversion to God, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those [a] *yeers* draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service, the [b] *first borne*; and the [c] *first fruites*; and those to bee offered unto him without delay. So just [d] *Abel* offered unto God his *firstlings*, and *fattest Lambes*: and reason good that the *best Lord* should bee *first*, and *best* served. All Gods servants should therefore [e] *remember to serve their Creator in the dayes of their youth*: and [f] *early* in the morning like *Abraham*, to sacrifice unto God the *young Isaac* of their age: [g] *Ye shall not see my face*, (saith *Ioseph* to his brethren) *except you bring your younger brother with you*. And how shalt thou looke in the face of *Iesus*, if thou giveſt thy *younger yeeres* to the Divell, & bringeſt him nothing but thy blinde, lame, and decrepit *old age*? *Offer it unto thy Prince*, saith [h] *Malachie*; If hee will not accept such an one to serve him; how shall the *Prince* of *Princes*

a Eccl. 12.
b Exod. 13,2.
c Exod. 22,19.
d Gen. 4,4.
e Eccl. 12.
f Gen. 22,3.
g Gen. 43,3.
h Mal. 1,8.

admit

admit such an one to bee his servant? If the [a] *King of Babel* would have *young men (well favoured, and such as had ability in them) to stand in his Palace*; shall the *King of Heaven* have none to stand in his Courts, but the *blinde* and *lame*, such as the soule of *David* hated? Thinkest thou, when thou hast served Satan with thy *prime yeeres*, to satisfie God with thy dotage? Take heede, lest God turne thee over to thy *old Master* againe: that as thou hast all the dayes of thy life done his *worke*: so hee may in the end pay thee thy *wages*. Is that a fit time to undertake by the *serious* exercises of repentance (which is the *worke of works*) to turne thy *sinfull soule* to God; when thou art not able with all thy strength, to turne thy weary bones on thy soft bed? If thou findest it so hard a matter *now*; thou shalt finde it farre harder *then*. For thy sin will wax stronger. thy *strength* wil grow weaker. thy *Conscience* will clogge thee. *paine* will distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to meditate thy *self*, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may bee thou shalt be taken with a *dumbe*

[a] *Dan. 1. 4.* *2 Sam. 5. 8.*

palsie,

palſie, or ſuch a *deadly ſenſeleſſe*, that thou ſhalt neither *remember God*, nor thinke upon *thine owne* eſtate. And doeſt thou not well deſerve, that God ſhould forget to ſave thee in thy death, who art ſo unmindfull now to ſerve him in thy *life*? The *feare of death* will drive many at that time, to cry, *Lord, Lord:* but Chriſt proteſteth; that *hee will not then know them for his*, Yea, many ſhall then (like *Eſau*) *with teares ſeek to repent; and yet finde no place of repentance.* For man hath not *free-will* to repent when hee will, but when *God will* give him grace: and if mercy ſhewed her ſelfe ſo inexorable, that ſhe would not open her gates to ſo *tender* Suiters as *Virgins*; to ſo earneſt ſuters as *knockers*, becauſe they knocked *too late*: How thinkeſt thou, that ſhee will ever ſuffer thee to enter her gates, being ſo impure a wretch that never thinkeſt to leave ſinne, till ſinne firſt leave thee, and didſt never yet knock with thine *owne fiſts* upon the *breſt* of a penitent heart? And juſtly doth her *Grace* deny to open the *Gates of Heaven*, when thou knockeſt in thine *adverſity*, who in thy *proſperity* wouldeſt not ſuffer Chriſt, whileſt he knocked, to enter in at the doore of thy Heart. Truſt not either late repentance, or long life: *not late repentance*, becauſe it is much to be feared, leſt that the repentance which the

Matth. 7,22. Heb. 12,17.

Matth. 25,11,

Apoc. 3,10.

feare of death enforceth, *dyes* with a man *dying*. And the Hypocrite, who deceived *others* in this life, may deceive himselfe in his death. God accepteth none but *Free-will Offerings*: and the repentance that pleaseth him, must bee voluntary, and not of constraint. Not *long life*; for *old age* will fall upon the necke of youth: and as nothing is more sure then death, so nothing is more uncertaine then the time of *dying*. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperateneſſe*, *luxury*, *surfet*; or some other fearefull manner of *sickeneſſe*. Mayest thou not see, that it is the evill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not *one* of a *thousand* that takes thy course, doth ever attaine unto it? *Let Gods Holy Spirit* moove thee not to give thy selve any longer, *to eate and drincke with the drunckē, lest thy Master send death for thee in a day, when thou lookest not for him, & in an houre that thou art not aware off, and so suddenly cut thee of, and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth.* But if thou loveſt a *long life*; feare God, and long for *life everlasting*. The longeſt life heere, when it comes to the period, will appeare

Naſcentes morimur, finiſque ab origine pendet. Sit pubescentes jucta senecta premit. *Manil.*

Nequities vitæ non finit eſſe senem. *Mathi.*

a *Deut* 30, 16. *Prov.* 3 2. *Pſal.* 3. 2. *Pſa.* 34 11, &c

peare to have beene but as a [b] *tale that is told*, a [c] *vanishing vapour*, a *flitting* [d] *shadow*, a seeming [e] *dreame*, a glorious *flower*, groving and [f] *flourishing in the* [g] *morning*, *but in the evening cut downe and withered*: or like a [h] *Weavers shuttle*, which by *winding* here an there, swiftly *unwindeth* it selfe to an end. It is but a [i] moment, saith *S. Paul*. O then the madnesse of man! that for a *moment* of [k] *sinfull pleasures*, will hazard the losse of an [l] *Eternall weight of glory*!

These are the seven chiefe hinderers of Piety, which must bee cast out like [m] *Mary Magdalena* seven *Divels*, before ever thou canst become a *true practizer of Piety*: or have any sound hope to enjoy either *favour* from Christ by grace, or *fellowship* with him in *glory*.

b *Psal.* 90, 9.
c *Iam.* 4, 14.
d *Psal.* 109, 23.
e *Psal.* 67, 5.
f 2 *Pet.* 1, 24.
g *Psal.* 90, 6.
h *Isa.* 38, 12.
i 2 *Cor.* 4, 17.
k *Heb.* 11, 25.
l 2 *Cor.* 4, 17.
m *Mark* 16, 9. *Luke* 8, 2.

The Conclusion.

TO conclude all: for as much as thou seest, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, *and Wormes meate*, *whose thoughts* are vaine, whose *deeds* are vile, whose *pleasures* have scarce beginning, whose *miseries* never know end: What wise man would incurre these *hellish torments*, though hee might by living in sin, purchase to himselfe for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*,

and

and *fine apparell* of *Dives*? for what should it availe a man (as our Saviour saith) *to win the whole World for a time; and then to lose his soule in Hell for ever*?

And seeing that likewise thou seest how great is thy *happinesse* in Christ, and how *vaine* are the *hinderances*, that debar thee from the same: *beware* (as the Apostle exhortheth) *of the deceitfulnesse of sinne*. For that sinne, which seemes now to bee so pleasing to thy corrupt nature, will one day proove the *bitterest* enemy to thy *distressed soule*: and in the meane while *harden* (unwares) thin *impenitent heart*. Heb. 3. 13.

Sinnn (as a *Serpent*) seemes beautifull to the eye: but take heede of the sting behinde: whose venemous effects if thou knewest, thou wouldest as carefully flye from sinne, as from a *Serpent*: for

I. *Sinne* did never any man *good*, and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all god men.

II. Sinne brought upon thee all the *evill crosses, losses, disgraces, and sicknesses* that ever befell thee. *Fooles* (saith *David*) by *reason of their transgressions, and because of their iniquities, are afflicted*, *Ieremy* in lamenting manner asketh the question, *Wherefore is the living man sorrowfull?* The *Holy Ghost* answereth Psalm. 107. 17. Lam. 3. 30.

him;

him; *Man suffereth for his sinne.* Hereupon the Prophet takes up that *dolefull out-cry* against sinne, as the cause of all their miseries, *Woe now unto us that ever wee have sinned.* Lam. 5. 16.

III. If thou doest not speedily repent thee of thy sinnes, they will bring upon thee yet farre *greater plague, losses, crosses, shame, and judgement*, then ever hitherto befell thee. Reade *Levi.* 29, 18. *&c. Deut.* 28. 15. *&c.*

IV. And lastly, if thou wilt not *cast off* thy sinne; God (when *the measure of thine iniquity is full*) *will cast thee off* for thy sin: for as hee is just, so hee hath power *to kill and cast into hell, all hardned and impenitent sinners.* If therefore thou wild avoid the *cursed* effects of sinne in this life, & the eternall wrath due thereto in the world to come; and be assured that thou art not *one of those*, who are given over to a *reprobate sense*, *Let then* (O sinner) *my counsell bee acceptable unto thee: breake off thy sinnes by righteousnesse, & thine iniquities, by shewing mercy towards the poore: O let there at lenght) bee an healing of thine error, Nathan* used but one Parable, and *David* was converted: *Ionas* preached but once to *Ninivie*, and the whole City *repented*: Christ looked but *once on Peter*, & *he went out and wept bitterly.* And now, that thou art oft, and so lovingly entreated not by a *Prophet* but by *Christ the Lord of Prophets*: yea, Gen. 15, 16. Dan. 4. 24. 2. Sam. 12, 13. Ion. 3, 5, &c. Luk. 22 62.

that

that *God himselfe*, by his *Embassadors*, doth *pray thee to be reconciled unto him*, leave off thine adultery, with *David*, repent of thy sinnes like a true *Ninivite*; and whilest Christ looketh in mercy upon thee; leave thy *wicked corruptions*, and weepe bitterly for thine offences. 2 Cor. 5, 20.

Content not thy selfe with that *formall religion*, which *unregenerated* men have framed to themselves, in stead of *sincere devotion*: for in the *multitude of opinions*, most men have almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enoug, because thou doest as the *most*; and art not so bad as the worst: No man is so wicked, that hee is addicted to all kinde of vices, (for there is an *Antipathie* twixt some vices:) But remember that *Christ* saith: *Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heaven*. Mat. 5, 20. Consider with thy selfe, how farre thou commest short of the *Pharises*, in *fasting*, *praying*, *frequenting the Church*, and *in giving of almes*. Thinke with thy selfe how many *Pagans*, who never knew *Baptisme*; yet in *morall vertues*, and *honesty of life*, doe goe farre beyond thee. Where is then the life of Christ thy *Master*? and how far art thou from being a *true Christian*? If thou doest willingly

yeeld to live in any one *grosse sinne*: thou canst not have a regenerate Soule; though thou reformest thy selfe like *Herod*, from *many* other *vices*. A true Christian must have respect to walke in the *truth* of his heart, in all the Commandements of God alike: for (saith *S. Iames*) *He that shall offend in one point of the Law* (willfully) *is guilty of all*. And *Peter* bids us *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans soule, without *repentance*: dreame not to goe to *Heaven* by any *neerer*, or *easier* way then Christ hath trayned unto us in his Word. The way to Heaven is not *easie* or *common*, but *strait* & *narrow*: yea *so narrow*, that Christ protesteth, that a *rich man shall hardly enter into the Kingdome of Heaven*, and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall *not be able*. This all Gods *Saints* (whilest they here lived) knew well; when with so often *fasting*, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, & with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

Mark. 6 20.

Iam. 2 10.

1 Pet. 2, 1.

Matt. 7 13. Matth. 19, 23. Mat. 7, 14. & 22, 14. Luk. 13, 24.

If thou wilt not beleeve this truth, assure thee that the *Divell*, which perswades thee *now*, that it is easie to

attaine

attaine Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation of thy soule, and to goe the right and save way to Heaven: get forthwith (like *a wise virgin*) the *Oyle* of *Piety* in the *Lampe* of thy conversation: that thou mayest be in *a continuall readenesse* to meete the *Bridegroome*, whether hee commeth by Death, or by Iudgement. Which, that thou mayest the better doe, let this be thy *daily practise*.

Matth. 25. 1. &c.

How a private man must begin the morning with Piety.

AS soone as ever thou awakest in the *Morning*, keepe the *doore* of thy *heart* fast shut, that no *Earthly thought* may enter, before that God be come in first: and let him (before all others) have the *first place* therein. So all evill thoughts either will not *dare* to come in: or shall the easier be *kept* out: and the heart will more favour of *piety* and *godlinesse* all the day after. But if thy heart bee not (at thy first waking) filled with some meditations of God and his Word; and dressed like the *Lampe* in the Tabernacle, every Morning & Evening, with the *Oyle Olive of Gods Word*; and perfumed with the sweete *Incense of Prayer*: Satan will attempt to fill it wit worldly

a Primitiæ oris & cordis Deo offerendæ. Aug. in Psal. 33. Exod. 30. 34. Exod. 36. 7. Psalm. 141. 2.

cares, or fleshly desires. so that it will grow unfit for the *service* of *God*, all the day after sending forth nothing, but the *stench* of *corrupt* & *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore every dayes worke, with *Gods Word* and Prayer. And offer up unto God upon the *Altar* of a[a] *contrite* heart, the [b] *grunets* of thy *spirit*, and the [c] *calves of thy lips*, as thy morning sacrifice; and the first fruits of the day: and as soone as thou awakest, say unto him thus:

a Psal. 51. b Rom. 8. c Hos. 14.3[2].

A short Soliloquie, when one first wakes in the Morning.

Psalm. 130.6. Psalm 57.1.

MY *soule waiteth on thee: O Lord, more then the Morning watch watcheth for the Morning: O God, therefore bee mercifull unto me, and blesse me, and cause thy face to shine upon me, fill me with thy mercy this morning, so shall I rejoyce and bee glad all my dayes.*

Meditations for the Morning.

Then Meditate.

Psalm. 99.14. 1 Thes. 1.10. Iudew. 14. Phil. 3. 21. Matth. 13.43. & 17. 2. Luke 9. 31.

HOw Almighty God can (in the *Resurrection*) as easily *raise* up thy body out of the *Grave*, from the *sleepe of death*; as hee hath this *Morning* wakened thee in thy *Bed*, out of the sleep of *Nature*. At the dawning of which *Resurrection* day, *Christ* shall *come to bee glorified in his Saints*: and

every

every one of the bodies of the *thousands* of his *Saints* (being *fashioned* like unto his *glorious* body) shall *shine* as *bright* as the *Sun*. All the *Angels* shining likewise in their glory, the body of *Christ* surpassing them all in *splendor* and *glory*: and the *Godhead* excelling it. If the rising of one Sunne, make the morning skie so *glorious*; what a bright shining and glorious Morning will that bee, when so many *thousand thousands* of bodies, far *brighter* then the *Sunne*, shall appeare and accompany Christ with his glorious *traine*, comming to keepe his generall *Sessions* of *Righteousnesse*, & to judge the wicked *angels*, and all ungodly *men*? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse & glory of that day, which is properly termed the *Resurrection of the just*. Beasts have *bodily* eyes to see the *ordinary* light of the day: but endevour thou with the *eyes of Faith*, to foresee the glorious light of this *Day*.

Acts 17, 31. 1 *Cor.* 6, 3. *Iud.* 14. 19.

Iohn 14. 14.

1. *Pet.* 5, 8. *Iob.* 1, 7. *Iob.* 2, 2. *Psalm.* 121. *Psa.* 33. 7. 19. 12. *Gen.* 3. 2. 2. *King.* 6, 16.

II. That thou knowest not how *neere* the evill *spirit* (which *night & day like a roaring Lyon, walketh about seeking to devoure thee*) was unto thee whilest thou sleepest, and wast not *able* to helpe thy selfe: and that thou knowest not what mischiefe hee would have done to thee, had not *God* judged thee and thine, with his everwaking pro-

vidence, & guarded thee with his holy and blessed *Angels*.

Luk. 22 61, 62

III. If thou heareſt the *Cocke* crow; remember *Peter*, to *imitate* him: and call to mind that *Cocke-crowing* ſound of the laſt *Trumpet*, which ſhall waken thee from the dead. And conſider in what caſe thou art, if it ſounded *now*: and become ſuch, as thou wouldeſt wish to bee *then*, leſt at that *day* thou wilt wish, that thou hadſt never ſeene *this*: yea, curſe the day of thy *naturall birth*, for want of being new borne by *ſpirituall* grace. When the *Cocke* crowes, the *Thiefe* deſpaires of his hape, anp gives over his nights enterprize: ſo the *Divell* ceaſeth to tempt or attempt any further, when bee heares the bevout Soule, wakening her ſelfe with Morning prayer.

Ier. 10, 24. Jo. 3, 1. Tit. 3, 5

Gallo canente, ſuas Latro relinquit Inſidias, &c. Amb. Hexam. lib. 5. cap. 14.

IV. Remember that Almighty God is about thy bed, & ſeeth thy downe-lying, and thy uprifing, underſtandeth thy thoughts, and is acquainted with all thy wayes. Remember likewiſe, that his *Holy Angels*, who guarded and watched over thee all night, doe alſo behold how thou wakeſt & riſeſt. Doe all things therefore as in the awefull *preſence* of God, and in the ſight of his Holy *Angels*.

Pſalm. 139, 2, 3.

Gen. 31, 55 & 32. 1, 2. Pſa. 91 5, 11. Acts 12, 11

V. As thou art putting on thine apparell, remember, that they were firſt given as coverings of ſhame,

being

being the filthy effect of sinne: and that they are made but of the offalls & excrements of dead beasts. Therefore whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to bee *proud* of them: that thou hast great cause to bee humbled at the sight and wearing of them; seeing the *richest apparel* are but fine covers of the soulest shame. Meditate rather, that as thine apparell serves to *cover* thy shame, & to *fence* thy body from cold: so thou shouldest be as carefull to cover thy *Soule* with that *wedding Garment*, which is the *Righteousnesse of Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints*: HAST; whilest wee are richly *apparelled* in the sight of *men*, wee bee not found to walke *naked*, (so that all our filthinesse bee seene) in the sight of *God*. But that with *his righteousnesse* (as with a *Robe*) wee may cover our selves from perpetuall shame, and shield our soules from that fiery cold that will procure infernall weeping, & *gnashing of teeth*. And withall consider, how blessed a people were our *Nation*, if every *silken suite* did cover a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them hee should receive greatest *inward thankes*. But if it proove otherwise; their reckoning

Matth. 22, 11. Rom. 13, 14. 1 Cor. 1, 30. Phil. 3, 9. Apoc. 19, 8. Eph. 4, 24. Apoc. 16, 15.

Matth. 22, 13.

will proove the heavier in the day of their *Accounts*.

Luk. 12 48. *Lam.* 3, 23. *Psalm.* 19, 5.

VII. Consider, how Gods *mercy* is renewed unto thee every morning, in giving thee (as it were) a *new life*: & in causing the *Sun*, after his unceſſant race, to riſe againe to give thee *light*. Let not then his glorious light burne in vaine: but prevent rather (as oft as thou canſt) the *Sunne-riſing*, to give God *thankes*: & kneeling down at thy bed-ſide, ſalute him at the *day-ſpring* with ſome devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confeſſion of thy *ſins*: the pardon of all thy faults, a thankesgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *ſelfe*, & all that doe belong unto thee.

Wiſd. 15, 20.

Brieſe directions how to reade the Holy Scriptures, once every yeere over, with eaſe, profit and reverence.

BVt for as much, that as *Faith* is the *ſoule*, ſo *reading* and *meditation of the Word of God*, are the *Parents* of *prayer*. Therefore before thou prayeſt in the Morning, firſt, reade a *Chapter* in the Word of *God*, then meditate a while with thy ſelfe, how many *excellent things* thou canſt remember out of it:

As firſt, what good counſel or exhortations to *good workes* & to *holy life*.

Secondly, what threatnings of *Iud-*

gements

gements, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, upon such and such Sinners.

Thirdly, what blessings God *promiseth to Patience, Chastity, Mercy, Almes-deeds, Zeale* in his Service, *Charity, Faith*, and *trust in God*, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciall blessings hee hath bestowed upon them, who were his true and zealous servants.

Fiftly, apply these things to thine owne heart, and read not these Chapters, as matters of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from God out of *Heaven* unto thee: for *whatsoever is written, is written for our learning*, Rom. 15, 4.

Sixtly, reade them therefore with that reverence, as if God himselfe stood by, and spake these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy selfe, that if *such sinnes* (as thou readest there) bee found in thee without repentance, the like plagues will fall upon thee: but if thou doest practice the like *Piety and vertuous deedes, the like blessings* shall come unto thee and thine.

In a word, apply all that thou read st

in holy Scripture, to one of these 2 heads chiefly; either to confirme thy *faith*, or to increase thy *repentance*: for as † *Sustine & abstine*, *Beare & Forbeare*, was the Epitome of good Philosophers life: so *Crede & Respice*, *Beleeve and Repent* is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed & comfort thy soule, than *five* read and run over without marking their scope or sense, or making any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters everie day, as in the *Morning*, *another* at *Noone*, & the *third* at *Night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgy* appoints for morning and evenig prayers) thou shalt read over all the *Canonicall* * Scripture in a *yeere*, except fixe Chapters, which thou maist adde to the *take* of the last day of the yeere. The reading of the Bible in order, will help thee the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the [a] *Apocripha*, being

† *Sapiens dict.*

* *In the Canonicall Bookes of the old Testament thereare* 931 *Chapters: distributing the* 150 *Psalmes into* 60 *parts, thou shalt find but* 841. *which lacking adde to* 260. *(the number of the Chapters in the new Testament) will amount to* 1101 *dividing which by three score into* 365 *(the number of the dayes of the yeere) there will remaine but five, which thou mayst dispose of as is prescribed.*

a Hos ut liberos lege, cum Apocryphis vero nihil habeas negotij; hactenus studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum fidelium Ecclesiæ non transgrediaris illius terminos: Ac veteris Testamenti (ut dictum est) [illegible] meditare lib. Cyrill. Hier. Catec. 4.

but penned by *mans spirit*: thou mayest reade them at thy pleasure: but beleeve them so farre as they agree with the Canonicall Scripture, which is indited by the *Holy Ghost*.

But it may bee thou wilt say, that thy *businesse* will not admit thee so much time, as to reade *every Morning* a Chapter, &c. *O Man*, remember that thy *life* is but *short*, and that *all this business* is but for the use of this *short life*: *but salvation or damnation is everlasting*! Rise up therefore every morning, by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleepe*, but robbe not thy soule of her *food*, nor God of his service: & serve the *Almighty* duely, whilest thou hast *time* and *Health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of* [a] *holinesse*, whereof he warneth us by repeating so often, [b] *Be ye Holy, for I am Holy*. And when he *devoured* with a sudden fire, *Nadab* and *Abihu*, for offering unto him incense with [c] *strange fire*, (like those now a dayes, who offer Prayers from hearts fraught with the fire of *lust* & *malice*) the Lord would give no other reason of his *Iudgements* but this, *I will be sanctified in them that come neere mee*. As if hee should have said; If I cannot bee sanctified by *them* who are my servants, in serving mee with

a Exod. 26, 36.
b Levit. 21, 44. & 19. 2. and 20, 7. 1. Pet. 2, 5.
c Levit. 10, 2. Vers. 3.

that

that Holineſſe that they should; I will bee ſanctified *in them*, by confounding them with my juſt Iudgements, which their lewdnes doth deſerve. God therefore cannot abide any wilfull uncleaneſſe, or filthineſſe in them who ſerve him: inſomuch that he commanded the Iſraelites, that whē they were in *Campe* againſt their Enemies, they should digge a hole with a *paddle*, and cover their *excrements*: his reaſon is, *For the Lord thy God walketh in the middeſt of thy Campe, to deliver thee, and to give up thine enemies before thee: therefore thy Heaſt shall be holy, that hee ſee no filthy thing in thee, and turne away from thee.* Deut. 23, 13. 14.

If hee will have men to be ſo holy in time of Warre in the Field: how much more holines expecteth hee at our hands, in time of peace, in our houſes? Therefore ſaith *Zophar in Iob*: *If thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacles.* For as *Eſay* ſaith; *If there be any uncleanneſſe in our hand:* (that is, *any ſin whereof wee have not repented though wee ſtretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not heare our Prayers.* Therefore, before thou prayeſt, let God ſee that thy heart is ſorrowfull for thy ſinne: and that thy minde Iob. 11. 13, 14. Iſa. 1. 15.

is *resolved* (thorow the assistance of his grace) to amend thy faults. And then having washed thy selfe, and adorned thy body with *apparell*, which beseemeth thy calling, and the Image of God, which thou beareſt, shut thy chamber doore, and kneele downe at thy bed-side: or some other convenient place: and in reverent manner lifting up thy heart, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soule*; offer up unto God from the Altar of a contrite heart, thy prayer as a Morning sacrifice, through the Mediation of Christ, in these, or the like words:

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose glory the very *Heaven of Heavens* is not able to containe: looke downe from Heaven, upon mee thine unworthy servant, who heere prostrate my selfe at the *footstoole* of thy *throne of Grace*. But looke upon me, O Father, through *the merits and mediation of Iesus Christ, thy beloved Sonne, in whom only thou art well pleased*. For of my selfe I am not worthy to stand in thy presence, or to speake with mine *uncleane lips* to so holy a God as thou art. For thou knowest that in *sinne I was conceived &* borne,

1 King. 8. 27. Psalm. 139. 17. Mat. 3. 16. Dan. 9. 18. Matth. 3. 17. Isa. 6. 5. Psal. 51. 5.

borne, & that I have lived ever since in iniquitie: so that I have broken all thy Holy Commandements by sinnefull *motions*, uncleare *thoughts*, evill *words*, and wicked *workes*: *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, wich thou (under the penalty of thy displeasure) hast forbidden.

Gen. 6. 6. Matth. 15, 19. & 12, 34. Psal. 140 1, 2. Dan. 9, 10. Dan. 9, 11. Rom. 3, 14.

[Here thou mayest confesse unto God thy secret sins, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here with griefe of heart confesse unto thee, &c.*]

And for these my sinnes, O Lord, I stand here guiltie of thy *Curse*, with all the miseries of this life, and everlasting torments in *Hell-fire*, when this wretched life is ended, if thou shouldst deale with me according to my deserts. Yea, Lord, I confesse, that it is *thy mercy which endureth for ever, and thy compassion which never failes*: that is the cause that I have not beene long agoe *consumed*. *But with thee, O Lord, there is mercy and plenteous redemption.* In the multitude therefore of thy *mercie, and confidence in Christs merits*, I intreat thy divine Majestie, that thou wouldest not enter into *judgement with thy Servant*, neither

bee extreme, to marke what I have hitherto done amisse: for if thou doest, then *no flesh can bee justified in thy sight*; nor any living stand in thy presence. But bee thou mercifull unto me, and *wash away all the uncleanesse of my sinne*, with the merits of that precious Blood, which *Iesus Christ* hath shed for me. And seeing that hee hath borne the burthen of that Curse, which was due to my transgressions: O Lord, deliver mee from my *sins*, and from all those *judgements*, which hang over my head, as due unto me for them: And seperate them *as farre from thy presence, as the East is from the West*: *bury* them in the *buriall of Christ*; that they may never have power to rise up against me, to shame me in this life, or to condemne mee in the *World* which is to come. And I beseech thee, O Lord, not onely to wash away my sinnes, with the blood of thine Immaculate *Lambe*; but also to purge my heart, by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy Spirit, more & more killing my sinne, in the *power* and *practice* thereof: so that I may with more freedome of mind and liberty of *will*, serve thee the *everliving God in righteousnesse & holinesse this day*. And give mee grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to love

Exod. 34. 7. 1 Joh. 1 9.

Gal. 3. 13.

Psalm. 103. 12.

Col. 2. 12. 13. Rom. 6. 3, 4.

Heb. 9. 14. Psa. 51. 7. 10.

thy

thy *faithfull* and *unfained* ſervant unto my lives end: that when this *mortall life*, is ended, I may be made a partaker of *immortality*, & everlaſting happineſſe in thy heavenly Kingdome. In the meane time, O Lord, whileſt it is thy bleſſed will & pleaſure, that I may continue to ſpend and end that *ſmall number* and remnant of dayes, which thou haſt appointed for me to live in this *valley* of miſery: *Teach me ſo to number my dayes, that I may apply my heart unto wiſedome*, and as thou doeſt adde dayes unto my life; ſo, good Lord, I beſeech thee, adde *repentance and amendement* to my dayes; that as I grow in *yeers*, ſo I may increaſe in *Grace* and favour with thee, and all thy people. And to this end, give unto mee a ſupply of all thoſe graces, which thou knoweſt to bee wanting in me, and *neceſſary* for me, with an encreaſe of all thoſe good gifts, wherewith thou haſt already endowed me: that ſo I may bee the better *enabled* to leade ſuch a *godly life and honeſt converſation*: as that thy name may thereby be glorified, others may take good example by me, and my *ſoule* may more cherefully feed on the peace of a good conſcience, and be more replenished with the joy of the *Holy Ghoſt*. And heere, O Lord, according to my bounden duty, I give thee moſt humble & heartie thankes

Matth. 24, 13.

Pſa. 90 12.

Rom. 14, 17.

for

for all those blessing, which of thy goodnesse thou hast bestowed upon mee. And namely, for that thou hast of thy free love, according to thine eternall *purpose elected me, before the foundation of the World* was laide, unto salvation in *Iesus Christ*: for that thou hast *created* me after thine owne *Image*: and hast begun to restore that in mee, which was lost in our first Parents: for that thou hast effectually called me by the working of thy *Spirit*, in the *preaching* of thy Gospel, and the receiving of thy *Sacraments*, to the knowledge of thy saving grace, and obedience of thy blessed wil: for that thou hast bought & *redeemed* me with the blood of thine *onely begotten Sonne*, from the torments of *Hell*, and thrall of *Satan*: for that thou hast, by *Faith in Christ*, *freely justified* mee, who am *by nature the childe of wrath*: for that thou hast in good measure sanctified me by thy holy Spirit, and giveſt mee so large a time to repent, together with the meanes of Repentance. I thanke thee likewise, good Lord, for my *life, health, wealth, food, rayment, peace, prosperity and plenty*: and for that thou hast preserved mee this night from all perils and dangers of *Body* and *Soule*, and hast brought mee safe to the beginning of this day. And as thou hast now wakened my *bodie* from *sleepe*: so I beseech thee, waken my

Ephes. 1. 4. Mat. 25. 34. Gen. 1. 26. Ephes. 2. 24. Col. 3. 10. Rom. 8. 28. Matth. 13. 23. Rom. 5. 16. Rom. 16. 1 Pet. 1. 18, 19. Apoc. 5. Rom. 5. 18. Col. 2. 16. Ephes. 2. 1 Cor. 6. 11. 1 Pet. 1. 2. Ephes. 1. 7.

soule from sinne and carnall securitie: and as thou hast caused the Light of the *day* to shine in my bodily eyes: so good Lord, cause the light of thy *Word* and *Holy Spirit*, to *illuminate* my *heart*: and give mee grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day, and that I may *endeavour to keep faith and a cleere conscience towards thee, and towards al men*, in al my thoughts, words, and dealings. And so, good Lord, blesse all my *studies* and *actions* which I shall take in hand this day, that they may tend to thy *glory*, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my final *Accounts* unto thee for them. O my God, keepe thy *servant*, that I doe no evill unto any man this day: and let it bee thy blessed Will, not to suffer the *Divell*, nor his wicked *angels*, nor any of his evill members, or my malicious enemies, to have any power to doe me any hurt or violence. But let the eye of thy holy providence watch over mee, *for good*, *and not for evill*: and command thy *holy Angels to pitch their Tents round about me*, for my defence and safety, in my going out and comming in, as thou hast promised they should doe about them that feare thy name. For *into thy hands, O Father, I doe here commend my soule, and*

Luk. 16 27. Phil. 2. 15. Acts 24. 16. Psalm. 34. 7. Psalm. 91. 11. Psalm. 31. 5. Luk. 23 47.

body

body, my actions, and all that ever I have, to bee guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through *frailty*, *forget thee*; yet Lord, I beseech thee, doe thou *in mercy remember mee*. And I pray not unto thee, *O Father*, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church and chosen people, whereſoever they live upon the face of the earth. Defend them from the rage and tyrannie of the *Divell*, the *World*, and *Antichriſt*. Give thy Goſpell a free and a joyfull paſſage thorow the *World*, for the converſion of thoſe, who belong to thine *Election* and *Kingdome*. Nehem. 13. 31

Bleſſe the *Churches* and *Kingdomes* (wherein we live) with the cõtinuance of *Peace*, *Iuſtice*, and *true Religion*. Defend the KINGS & QVEENS *Majeſties* from all their enemies, and grant them a long life, *in health*, & all happineſſe to *raigne* over us. Bleſſe the *Prince Charles*, the *Princes Palatine* of *Rheine*, and the *gracious* Lady *Elizabeth*, their mother, Encreaſe in them all *Heroicall gifts*, and *Spirituall graces*, which may make them fit for thoſe places, for which thou haſt ordained them. Direct all the *Nobilitie* : *Biſhops*, *Miniſters*,

sisters, and *Magistrates* of this Church and Commonwealth, to governe the *Common in true Religion, Iustice, Obedience and tranquillity*. Be mercifull unto all the Brethren which feare thee, and call upon thy name. And comfort as many among them as are sicke and comfortlesse in body, or in minde: especially, be favourable to all such as suffer any trouble or persecution for the testimonie of thy truth, and holy *Gospell*: And give them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy *wisedome*: for the glory of thy *Name*, the further enlarging of the Truth, and the more ample increase of their owne comfort & consolation. Hasten thy comming, O blessed *Saviour*, and end these *sinfull* dajes. And give me grace, that like a *wise Virgin*, I may be prepared with *Oyle* in my Lampe, to meete thee the sweete *Bride-groome* of my Soule, at thy comming: whether it be by the day of death, or of *Iudgement*: And then, Lord Iesus, come when thou wilt: *even Lord Iesus come quickely*. These, and all other Graces which thou knowest needfull and necessary for me, this day & evermore, I humbly begg e and crave at thy hands, O Father: giving thee the glorie, in that forme of Prayer which *Christ* himselfe hath taught me to say unto thee:

Iam. 5. 15.

Heb. 1. 13.

1 Cor. 10, 13.

2 Tim. 4, 9.

2 Cor. 1 [illegible]

Apoc. 22, 20.

Our Father which art in Heaven. Hallowed be thy Name, &c.

Meditations to ſtirre us up to Morning Prayer.

IF, when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* prayers, or elſe to *cut* them ſhorter: meditate, that Prayer is thy *ſpirituall ſacrifice, where with God is well pleaſed:* And therefore it is ſo diſpleaſing to the *Divell*, and ſo irkſome to thy *fleſh*. Bend therfore thy *Affections*, will they, nill they to ſo holy an exerciſe: aſſuring thy ſelfe, that it doeth by ſo much the more pleaſſe *God*, by how much the more it is unpleaſing to thy *fleſh*. Heb. 13 15, 16.

2. Forget not how the *holy Ghoſt* puts it downe as a ſpeciall *note* of reprobates: *They call not upon the Lord: They call not upon G O D.* And when *Eliphaz* ſuppoſed that *Iob* had caſt *of the feare of God*, and that *God haſt caſt* Iob *out of his favour*; he charged him that he *reſtrained prayer before God*: making that a ſure note of the one, and a ſufficient cauſe of the other. On the other ſide, that God hath promiſed, that *Whoſoever ſhall call on his name, ſhall bee ſaved.* It is certaine, that he who maketh no conſcience of the dutie of prayer, hath no *grace* of the holy *Spirit* in him. For the Spirit of *grace* and of Pſalme. 14. 4. Pſa. 53 4. Iob. 15 4. Rom. 10. 13 Zach. 12. 10

prayer, are one: and therfore *grace* and *prayer* goe together. But he that can from a *penitent* heart (morning and evening) pray unto God: it is sure, that hee hath his *measure* of *grace* in this world: & he shall have his *portion of glory* in the life which is to come.

3. Remember, that as loathing of meate, and painfulnesse of speaking, are two symptoms of a sicke bodie: so irkesomenesse of praying, when thou talkest with God, and *carelessnesse* in hearing, when God by his *Word* speaks unto thee: are two *sure signes* of a sicke soule.

4. Call to minde the *zealous* devotion of the Christians in the *Primitive Church*: who spent many whole nights and vigils in watching and praying for the forgivenes of their sins, and that they might bee found readie at the comming of *Christ*. And how that *David* was not content to *pray at Morning, at Evening and at Noone*: but hee would also *rise up at Mid-night, to pray unto God*. And if Christ did chide his Disciples, because thy would not watch with him one houre in praying, what chiding doest thou deserve, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou hast spent divers houres in seeing a vaine Maske, or a Play; yea, whole dayes and nights in *carding* and *dicing*, to please thy *flesh*; bee

Psalm. 55. 16, 17. Psalm. 119. 62. Matth. 26. 40.

ashamed

ashamed to thinke a Prayer of a quarter of an houre long, to bee too long an exercise for the Service of God.

5. Consider, that if the *Papists* in their blinde superstition, doe in an unknowne, and therefore [a] *unedifying* Tongue, (fit onely for the children of [b] *mysticall Babylon*) *mutter* over upon their [c] *Beades*, every morning & evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in Iudgement against thee, professing thy selfe to bee a true Worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quantitie then theirs, but farre more profitable for qualitate, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou maist speake to God as well in his owne *holy Words*, as in thine owne *native language*. Be ashamed that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout, than thou in the *sincere* worshipping of the true and [d] *onely God*: And indeed, a prayer in private devotion, should be one [e] *continued Speech*, rather than *many broken fragments*.

6. Lastly, when such *thoughts* come into thy Head, either to keepe thee

a 1 Co. 14, 15, and 16 26, 27.
b Gen. 11, 7, 9 Apoc. 17, 5.
c A superstitione. Quisquis inserit numerandæ suæ murmura baccis. Mant. Alphons. lib. 4.
d 1 Ioh. 17, 3.
e Vox continuata, non concisa, ut barbarologia vitetur, Perkins. Demonstrat. concl. cap. 10

from Prayer, or to *distract* thee in *praying*: remember that those are the *Fowles* which the *evill One* sends to devoure the good *Seede*, and the *carkasses* of thy spirituall Sacrifices: but endeavour, with *Abraham to drive them away*. Yet notwithstanding, if thou perceiveſt at some times, that thy spirits are *dull*, and thy mind not *apt* for *Prayer*, and holy devotion: strive not *too much* for that time; but *humbling thy* selfe at the *fence* of thy infirmitie and dullneſſe, knowing that GOD accepteth the *willing mind* (though it be oppreſſed with the *heavineſſe of the flesh*) endeavour the *next* time to *recompence* this dulneſſe; by *redoubling* thy zeale, and for the time *present*, commend thy ſoule to God, in this or the like short Prayer:

Matth. 13, 4, 19.

Gen. 15 11.

Another short Morning Prayer.

OMoſt gracious *God*, & mercifull *Father*, I thine unworthy *Servant*, doe here acknowledge, that as I have beene *borne in ſinne*, ſo I have *lived* in *iniquity*, and broken *every one* of thy Commandements, in thought, word, and deede; following the *deſires* of mine owne will, and *luſts* of my flesh, not caring to be governed by thy Holy *Word* and *Spirit*: and therefore I have juſtly deſerved all ſhame and miſerie in this life, and everlaſting *condemnation* in *Hell fire*, if thou ſhouldeſt but

Matth. 26, 41. 2 Cor. 8 12.

deale

deale with mee, according to thy Iuſtice, and my deſert. Wherefore, O Heavenly Father, I beſeech thee, (for thy Son Ieſus Chriſt his ſake, and for the merits of that bitter death and bloody paſſion, which I beeleve that hee hath ſuffered for mee) that thou wouldeſt pardon and forgive unto me all my ſins, and deliver me from the ſhame and vengeance, which is due unto mee for them. And ſend thy Holy *Spirit* into my heart, which may aſſure me, that thou art my *Father*, & that I am thy *childe*, and that thou loveſt me with an unchangeable love: & let the ſame thy good Spirit leade mee in thy *truth*, and *crucifie* in mee more and more, all worldly and carnall *luſts*, that my ſinne may more & more *dye* in mee: and that I may ſerve thee in *unfained* righteouſneſſe and holineſſe *this* day, & all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in *Chriſt*) bee made a partaker of everlaſting glory in thy heavenly Kingdome. And heere, O Lord, from the bottome of my heart, I thanke thee for all thy *bleſſings*, which thou haſt beſtowed upon my ſoule and body: for *electing* mee in thy *love*, *redeeming* me by thy *Sonne*, *ſanctifying* mee by thy *Spirit*, and *preſerving* me from my *youth* up, untill this *preſent* day and houre, by thy moſt gracious *providence*.

I thanke thee moſt eſpecially, for that thou haſt defended me *this Night*, from all perils and dangers, and haſt brought mee ſafe to the *beginning* of this day. And now (good Lord) I beſeech thee, keepe mee this day from all evill, that may hurt me, and from falling to any groſſe *ſinne* that should offend thee: Set thy feare before mine eyes, and let thy Spirit ſo rule my heart, that all that I ſhall *thinke*, *doe*, or *ſpeake* this day, may tend to thy *glory*, the *good* of others, and the peace of mine owne Conſcince, And to this end, I commend my ſelfe, and all my waies & actions: together with all that doe belong unto me, unto thy gracious *direction* and *protection*; praying thee to keepe both them and me from all evill, and to give a bleſſing to all our honeſt *labours* and *endeavours*. Defend thy whole *Church* from the tyrannie of the world, and of Antichriſt: Preſerve our gracious King from all conſpiracies and treaſons: grant him a long and proſperous Raigne over us. Bleſſe our gracious Queene *Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely iſſue: endew thē with thy grace, and defend them from all evill. Bleſſe all our *Miniſters* and *Magiſtrates* with thoſe graces and gifts, which thou knoweſt *neceſſary* for their places. Be favourable to all that feare thee, and

trembl

tremble at thy judgements: comfort all those that are *sicke* and *comfortlesse*; Lord, keepe me in a continuall readinesse, by *Faith* and *Repentance*, for my last end: that whether I live or die, I may bee found thine owne, to thine eternall glory, & mine everlasting salvation, through *Iesus Christ* my onely Saviour. In whose blessed name I begge these mercies at thy hand, and give unto thee thy *praise*, and *glory*, in that Prayer, which hee hath *sanctified* with his *owne* lips, saying, *Our Father which art in Heaven, &c.*

Further meditation, to stirre us up to Prayer in the Morning.

THinke not any *businesse* or *haste* (thoug never so great) a sufficient *excuse* to omit *Prayer* in the Morning, but meditate:

1. That the greater thy businesse is, by so much the *more* need thou hast to pray for *Gods good speed* and *blessing* thereon: seeing it is certaine, that *nothing can prosper without his blessing.*

2. That many a man, when hee thought himselfe *surest*, hath beene sooneste crossed; so mayest thou.

3. That many a man hath gone *out* of his doore, and never came in againe. Many * a man who rose well and lively in the morning, hath beene

* Quòd dies videt veniens super homine, hoc dicit, quia frequenter homo non videt.

seene

Nescis quid vesper ferus vehat, Vare.

seene a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *ayres*: how much more carefull shouldest thou be to *pray*, to preserve thy *soule* from evill *temptations*?

4. That the time, spent in prayer, *never* hindereth, but *furthereth* and *prospereth* a mans journey and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of unknowne dangers: where thou shalt meete many *bryers* to teare thy *good name*: many *snares* to trap thy *life*, and many *Hunters* to devoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Adventure not therefore to goe *naked* among these *bryers*, till thou hast prayed Christ to *cloathe* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy *guide*; nor to walke *barefoot* thorow this *snakie* field; till, having *thy feete shood with the preparation of the Gospell of Peace*, thou hast prayed to have *still* the *brazen Serpent* in the *eyes* of thy *faith*: that so if thou commest not home *holyer*, thou maist bee sure not to returne worser then when thou wentest out of doore.

Therefore, though thy haste be ne-

ver

ver so much, or thy busineſſe never so great; yet goe not about it, nor out of thy doores, till thou haſt at leaſt uſed this or the like ſhort Prayer:

A brieſe Prayer for the Morning.

O Mercifull Father, for *Ieſus Chriſt* his ſake, I beſeech thee, forgive me all my *known & ſecrets* ſins, which in thought, word, or deed, I have committed againſt thy Divine Majeſtie: And deliver me from all thoſe *Iudgements* which are due unto mee for them: end *ſanctifie* my heart with thy *Holy Spirit*, that I may henceforth lead a more *godly* and religious life. And here (O Lord) I praiſe thy holy Name, for that thou haſt refreſhed mee this night with moderate ſleepe and reſt. I beſeech thee likewiſe, defend me this day from *all perils* and *dangers* of bodie and ſoule. And to this end, I commend my ſelfe, and all my *actions*, unto thy bleſſed protection and government: beſeeching thee, that whether I live or die, I may live and die to thy glory, and the ſalvation of my poore ſoule, which thou haſt bought with thy precious blood. Bleſſe me therefore, O Lord, in my *going* out, and *comming* in; and grant that whatſoever I ſhall *thinke*, *ſpeake*, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort*

of

of mine owne conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Iesus Christ thy Sonnes sake: in whose blessed Name I give thee thy *glory*, and beg at thy hands all other *graces*, which thou seest to be needfull for me this day and ever, in that prayer which *Christ* himselfe hath taught me, saying:

Our Father which art in heaven, &c.

Meditations directing a Christian, how hee may walke, all the day with God like Enoch.

Rom. 8 26. Phil. 2. 3. Prov. 27, 2.

HAving thus *begun*, *keepe all the day after*, as diligent a *watch* as thou canst, over all thy *thoughts words* and *actions*, which thou mayest, easily doe by craving the assistance of *Gods holy Spirit*, and observing these few rueles.

a Epist. 9. 23. b Aristo. 5. 28. 19. c Psal. 137. 9. d Isai. 59. 5. e Sam. 13. 4. f Qui conscientiæ suæ curam abjicit, non sanus.

First, for thy thoughts.

1. BE carefull to suppresse every sin in the a *first motion*. Dash b *Babylons* children (whilest they are *young*) against the stones. Tread (betimes) the c *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne bee to thy heart a *stranger*, not a home-dweller. Take heed of falling off into the same sinne, lest the *custome of sinning* d take away the *conscience of sinne*, and then thou waxe so *impudently* wicked, that

that thou wilt neither *feare God*, nor *reverence Man*.

2. Suffer not thy mind to feed it ſelfe upon any imagination, which is either *impoſſible* for thee to doe, or *unprofitable*, if it bee done: but rather thinke of the worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to avoid it: of *Hell*, to eſcape it; and of *Heaven*, to deſire it. Prov. 6 14. Zach. 8 17.

3. Deſire not to fulfill thy minde in all things: but learne to denie thy ſelfe thoſe deſires (though never ſo pleaſing to thy nature) which being attained, will draw either *ſcandall* on thy Religion, or hatred to thy Perſon. Conſider in every thing the *end*, before thou attempt the Action.

4. Labour daily more and more to ſee thine owne *miſery*, through *unbeliefe*, *ſelfe-love*, and *willfull breaches* of Gods Law: and the *neceſſity* of Gods *mercy*, through the merits of Chriſts paſſion, to be ſuch: that if thou were demanded, *What is the vileſt Creature upon earth?* thy Conſcience may anſwer; *Mine owne ſelfe, by reaſon of my great ſinnes*: And that if on the other ſide thou were asked, *What thou eſteemeſt to bee the moſt precious thing in the world?* Thy heart might anſwer, *One drop of Chriſts blood, to waſh away my ſins.* And as thou tendereſt the ſalvation of thy ſoule, live not in any *willfull filthineſſe*. For true faith,

and

and the *purpose of sinning*, can never stand together.

5. Approve thy selfe to bee a *true* servant of *Christ*, not only in thy generall calling, as in the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every *knowne sinne*, and to obey God in every one of his Commandements: like *Iosias*, who *turned to God with all his heart, according to all the Law of Moses*: And *Zachary and Elizabeth, who walked in all the Commandements of God without reproofe*. But if at any time, through frailtie, thou slippest into any sinne, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon till thy conscience bee pacified, thy *hatred of sinne* increased, and thy *proofe of amendment* confirmed.

1 Reg. 22, 35. Luke 1, 16.

6. Beware of affecting *popularity* by adulation: the *end* never prooves good. And though attained by due desert: yet manage it wisely, least it proove moore dangerous then contempt. For, States desire but to *keepe* downe whom they *contemne* for their unworthinesse: but to *eat of*, whom they envy for their greatnesse. Hee therefore is truely prudent, who (considering the promises) neither *affecteth* nor *neglecteth* popularitie. But in any wise take heede of harbouring a *discontented minde*, for it may worke

a Socrates in forum egressus, Quam multis ago (inquit) rem egeo! Non est ergo pauper qui caret, sed qui eget.

thee

thee more woe than thou art aware of. It is a *speciall* mercy, in the multitude of so *many blessings*, as thou doest enjoy, to have *some crosses*. God gives thee *many blessings*, lest through want (being his childe) thou shouldest *despaire*: and he sends thee *some crosses*, lest by too *much* prosperitie (playing the foole) thou shouldest presume. Many who have mounted to great *dignities*; would have contented themselves with [a] *meaner*, had they knowne their [b] *great dangers*: And therefore *Competencie* rather than *Eminencie*. And in all *thy will*, have ever an eye to *Gods will*, lest thy *selfe-action* turnes to thine own *destruction*. Happy the man, who in his short life is least knowne of the world, so that he doth truly know God, and himselfe! Whatsoever *crosse* therefore thou hast to *discontent* thee; remember; that it is *lesse* than thy *sins* have *deserved*. *Count* therefore Christ thy chiefest *joy*; and sinne, thy greatest griefe: estimate no *want*, to the *want* of *Grace*; nor any *losse*, to the *losse* of Gods *favour*: and then the discontement for *outward meanes*, shall the lesse perplexe thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint *Pauls* amonition; [c] *Wee brought nothing into this World, and it is certaine, that we can carry nothing out. And having food and*

a Dimidium plus toto, *Hesiod.*
b Feriunt summos fulmina montes *Horat.* Tangunt magnos tristia fata deos, *Ovid.* Aëria cacumina. Qui nemo nimis omnibus, ignotus moritur sibi, *Senec. Thyest.* 6, 7, 8, 9. Insanis amodi dissunt qui tibi multa tam anxie concarnat, quum sit tam paucis opus *Prover.*

rayment, let us be therewith content: But they that will bee rich, fall into tentation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition, Pray therefore with wise Agur * *O Lord, a give me neither poverty nor riches, fee de me with foode convenient for mee; lests I bee too full, and deny thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of my God in vaine.*

7. Bestow no more thought upon *Worldly things*, than thou needs must, for the discharge of thy place & the maintenance of thine estate: but still let thy care be greater for a *Heavenly* than earthly things: & be more grieved for a b *dishonour* done to God, than for an *injury* offered to thy selfe: But if any private injurie be offered unto thee, beare it, as a Christian, with *patience*. Never was an innocent man wronged, but if *patiently* hee bare his *crosse* he c *overcame* in the end; But thy good name in the meane while is wounded: beare that also with patience: For he that at the last day will give thy *body* a resurrection, wil as sure in his good time, grant a resurrection to thy *good name*. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy selfe, is more than that which thine *enemie* can doe unto thee. Neither canst thou more rejoyce him, than to

heare,

* Prov. 30. 8, 9 Vivitur exiguo melius Claud. a 1 Tim. 6, 8, 9. Gen. 18 10. Col. 3, 12. Phil. 3. 20. b Iosh. 7. 9. Ps. 139 21 &c. c Nobile vincendi genus est patientia: vincit Qui patitur, si vis vincere, discepati. Optima injuriæ ultio, est oblivio. efficit enim ut animum curet, nec magis lædit, quam si facta non esset.

heare, that it thorowly vexeth thee. But if thou canst shew *Patience* on earth, God will shew himselfe just from Heaven, Pray for him; for if thou bee a good man thy selfe, thou canst not but rejoyce, if thou shouldest see thy worst enemie to become a good man too. But if he still continueth in his *malice*, and *increaseth* in his mischiefe, give thou thy selfe unto Prayer, committing thy selfe, & commending *thy cause unto the Righteous Judge* of Heaven and Earth; saying with *Ieremie*, *Lord of Hosts, that judgest righteously, and triest the reines & the heart: vengeance is thine, and unto thee have I opened my cause.* In the meane while, *waite* with *David* on the *Lord: Be of good courage, and he shall comfort thine heart.*

Ier. 11, 20.

Ne verbis quid scis offendes; sed rebus te offende scire.

8. The more others *commend* thee for an excellent act, bee thou the more humble in thine owne thoughts, Affect not the vaine praises of men. The blessed Virgin was troubled whē she was truely praised of an Angell. They shall bee praised of Angels in Heaven, who have eschewed the praise of men on earth. Neither needest thou praise thy selfe: deale but uprightly, others will doe that for thee. Bee not thou *curious* to know other mens *doings*, but rather be carefull that no man know any ill dealings by thee.

Psalm. 49, 18.

9. Esteeme no sin *little*: for the *Curse*

of GOD is due to the least, and the least would have damned thee, had not the Sonne of God died for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, [a] *mourne* for the iniquity of the time, pray to God to amend it, and bee not thou one of them that make it *worse*.

10. Lastly, thinke often of the [b] *shortnesse* of thy life, and *certainty of death*: and wish rather a *good* life, than a lōg. For as one day of *Mans* life is to bee preferred before the *longest* age of a *Stagge*, or *Raven*: so one day spent religiously, is to bee higher valued, then mans [c] *whole life*, that is consumed in prophaneneſſe.

Cast over therefore once every day, the number of thy dayes, by substracting those that are past (as being vanished like yester-nights dreame) cōtracting them that are tocome, sith the *one halfe* must bee slept out, the rest made uncomfortable, by the *troubles* of the *world*, thine owne sickneſſe, and the *death* of friends) counteng [d] only the present day thine, which spend, as if thou wert to spend *no more*.

Secondly, for thy words.

I. REmember, that thou must answer for every [e] *idle word*: that in

a *Exod.* 9.4. *Psa.* 69. 9, 10. *Matth.* 3.5.

b Heu fugiunt fræno non remorante dies. *Psa.* 90. 9, 10. 12.

Non quam diu, sed quam bene.

c Fuit non vixit, sen Non refert quanta hæc vitæ diuturnitas, sed qualis hæc administratio, *Vives.* Tota vita dies unus, ut mirum sit homines omnes singulis diebus non exsatiari eisdem toties redeuntibus.

d Non potest præsentem diem recte vivere is, qui se non eam, quasi ultimam, victurum esse cogitat. e *Matth.* 12, 3.

a multilo-

* *multiloquie* the wiſeſt man ſhall over-ſhoot himſelfe. Avoide therefore *all tedious and idle* talke, † whereof ſeldome ariſeth *comfort*, many times *repentance*: eſpecially beware of *rash* anſwers, when the tongue *out-runs* the minde. The word was *thine* whileſt thou keptſt *it in*: it is [a] *another's* as ſoone as it is *out*. O the ſhame, when a mans owne tongue ſhall bee produced a witneſſe, to the confuſion of his owne face!

Let then thy words be *few*, but *adviſed: fore-thinke* whether that which thou art to ſpeake, bee *fit* to be ſpoken: affirme no more, than what thou knoweſt to be *true*; and be rather [b] *ſilent*, than ſpeake to an *ill*, or to *no* perpoſe.

2. Let thy *heart* and *tongue* ever goe together in *honeſty* & *truth*: hate [c] diſſembling and lying in *another*, deteſt it in thy *ſelfe*, or God will deteſt *thee* for it: *For he hateth a lyer, and his Father the Divel alike.* And if once thou be diſcovered to make no *conſcience of lying*, no man will beleeve thee when thou ſpeakeſt a *truth*; but if thou loveſt truth, more credit will be given to thy word, than to a lyers *oath*. Great is the poſſeſſion which *Satan* hath in thoſe, who are ſo accuſtomed to lying, that they will lye, though they

* Prov. 17, and 10, 19.
† Diuiſſe ſæpe pœnituit, tacuiſſe vero nunquam. Neſcit vox miſſa reverti. Quàm periculoſum illud, Lingua quovadis? Neſcit parùm tenda loqui, qui proferenda prius ſuo tradiderit animo, *Caſſ. l.* 10. *Ep.* 4.
[a] *Iam.* 1, 19. Confuſius eſt tacere quam inepte loqui.
[b] 1 *Pet.* 3, 10.

21. *Pſalm.* 5, 7. d Si mendacem te noriut, nemo tibi credet, etiamſi affirmes veriſſima. *Ariſt.*

get nothing by it *themselves*, nor are not compelled unto it by *others*. Let not thine *anger* remaine, when thou seest the *cause removed*: and ever distinguish twixt him that offendeth of * *infirmity*, or against his *will*, and him who offendeth [a] *maliciously*, *and of set purpose*: let the one have *pity*, the other *justice*.

3. Keepe thy *speech* as cleane from all *obscenity*, as thou wouldest thy *meate* from poyson: and let thy talke be [b] *gracious*, that he that heares thee, may grow better by thee: & be ever more earnest when thou [c] speakest of *Religion*, than when thou talkest of *wordly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *errour*: rejoyce to finde the truth, and *magnifie* it. Study therefore three things especially: to *understand well*, to *say well*, and to *doe well*.

And when thou meetest with *Gods children*, bee sure, to make some holy advantage by them: learne of them *all* the good that thou *canst*, and communicate with them *all* the good things that thou *knowest*. The more good thou teachest *others*, the more will God still [d] *minister* unto thee. For as the *gifts of men*, by much using, doe *perish* and *decrease*: so the *gifts of God*, by much using, doe the more *grow* & encrease; like the * *widowes* pitcher

of

Odi tanquã amaturus.
* Prov. 6,30. Acts 3,17. 1 Tim. 1,13.
a Psal. 59,6. Psalm. 10,17.
b Eccles. 9,29. Ps. 1,2 Prov. 13,36.
c Pii est, alios reddere pios.
Ps. 139 21. Psalm. 69,9.
Si verum audis, silentio proximus reverere. illique tanquã divino assurgito
d Mar. 4,24. 25.
* 2 Reg. 4,2.

of oyle, which the more it powred to fill *other vessels*, the more it was still replenished in it selfe.

4. Baware that you beleeve not all that is *told* you, and that jou tell nor [a] all that you *heare*: for if you doe, you shall not long enjoy true friends, nor ever want great *troubles*. Therefore in accusations, bee first *assured* of the truth, then censure. And as thou tendrest the reputation of an *honest* heart, never let *malice in hatred* make thee [b] to *reveale*, that which love in *friendsh.* bound thee a long time to conceale. But for feare of such after-claps, observe two things.

First, though thou hast *many acquaintance*; yet make not any thy *familiar friend*, but hee that *truely* [c] *feares God*: Such a one thou never needest to feare: For though you should in *some particulars* fell out, yet Christian *love*, the *maine ground* of your friendship, will never fall away, and the *feare of God* will never suffer him to doe thee any villany.

Secondly, doe [d] nothing in the sight of a *civill* friend, for which thou canst not be *safe*, unlesse it bee concealed: nor any thing, for which (if *just* cause be offered) thou needest feare him, if he prooves thine *unjust* enemy. If thou hast done any thing amisse, aske God forgiveneſſe, and perswade thy

a Eccl. 3,7. Luke 2, 19.

b Arcanum tibi creditum fideliter custodi quam depositam pecuniam.

c Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.

d Civilem amicum sic habeas, ut parta posse inimicam fieri. e Quod tacere vis, prius ipse tace. Bellum non est hominum, sed (quod verbum sonat) bellarum, cum & ritiis, non hominibus gerendum.

a Ephes. 5. 4. Pſal. 15. 2.

b Irridere pium, nefas; impium, immane: hominem inhumanum Namo videtur ſibi tam vilis, ut irrideri mereatur.

c Phil. 3. 4.

d Prov. 24. 17.

e Valerianus Imp. Cum ſupplicio mortis aliquis afficiendus eſſet, ajebat ſe malle ad vitam revocare: Crudelis animi eſt alienis malis gaudere, & non miſereri communem naturam.

ſelfe, rather than *thy friend*, to keepe thine owne counſell. For be aſſured, that what friendſhip ſoever is grounded upon any other *cauſe* than true Religion; if ever that *cauſe faile*, the friendſhip *falleth* off: And the rather; becauſe that as God breedes among men, *Truth*, *Peace*, and *Amity*, that wee ſhould live to doe one another good: ſo the *Divell* daily ſoweth falſhood, a *diſcord*, and enemity, to cauſe (if hee can) the deareſt friends to devoure one another.

5. b Make not a jeſt of another mans infirmity, remember thine owne. Abhorre the frothy *wit* of ſilthy *nature*, whoſe *braines* having once conceived an olde ſcoffe, his mind travels (as a woman with child) till he be delivered of it. Yea hee had rather loſe his *beſt friend*. than his *worſt jeſt*. But if thou be diſpoſed to be *merry*. have a ſpeciall care to *three* things:

Firſt, that thy mirth be not againſt *Religion*.

Secondly, that it bee not againſt c *Charity*.

Thirdly, that it be not againſt *Chaſtity*: & then be as *merry* as thou *canſt*, *onely* in the *Lord*.

6. d Rejoyce not at the fall of thine *Enemy*, for thou knoweſt not what ſhall be the manner of thine *owne end*. But bee more * glad to ſee the *worſt*

mans amendment, than his *punishment*. Hate no man, for feare left *Christ* loves him: who will not take it well, that thou shouldest *hate whom hee loveth*. *Christ loved* thee, when thou wast *his Enemy*: by the merits therefore of his blood, he requireth thee, for his sake to love *thine Enemy*. Deny him, being a Christian; if thou dareſt. He asketh but forgiveneſſe for forgivenes: The forgiveneſſe of an *hundred pence*, for the forgiveneſſe of *ten thouſand Talents*: The *threeſcore* hundred thouſand Crownes, for tenne Crownes. Petty forgiveneſſe of Man, for the infinite forgiveneſſe of Almighty GOD. Though thou thinkeſt thine enemy unworthy to be forgiven: yet Chriſt is worthy to be obeied.

Rom. 5, 8, 10 Epheſ. 2, 4. Matth. 18, 24.

7. When the glory of God, or good of thy neighbour doth require it: ſpeake the truth, and feare not the face of Man. The frown of the Prince may ſometimes be the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace.

Pſalm. 2, 11 Nec mendacii utilitas eſt diuturna, nec veritatis damnum diu nocet.

8. Ever thinke him a true friend, who tells thee ſecretly and plainly of thy faults. He that ſeeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for feare. Miſerable is his caſe, who when hee needs, hath none to admonish him.

Reprehensio semper vel meliores vel cautiores nos reddit.

Si reprehendi fers ægre, reprehendenda ne, feceris. *Levit.* 19, 22. * *Deut.* 28, 58. *Rom.* 9 5. *Eccles.* 5 15. *Psalm.* 19. 22. Qui facile in seriis jurat, in jocis jurabit: qui in jocis, & in mendacio. *Vives.* † *Psal.* 141, 3. a1 *Pet.* 5, 12.

Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harme. For if it bee true, thou hast a warning to amend: if it bee false, thou hast a caveat what to avoid. So every way it makes a wise man better, or warier. But if thou canst not endure to be reprehendet; doe thou nothing worthy of reprehension.

9. Speake not of *God*, but with feare * and reverence, and as in his *sight* and hearing. For seeing wee are not worthy to use his holy Name in our *mouthes*: much lesse ought wee to *abuse* it vainely in our *talke*. But *ordinarily* to use it in *vaine*, *rash*, or *false* oathes, is an undoubted signe of a soule, that never truely feare d God. Pray therefore with *David*, when thou art to speake in any matter that may moove passion: I *Set a watch O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in a praising, bee discreet; in b saluting, courteous; in c *admonishing*, friendly; in d *forgiving*, mercifull; in e *promising* faithfull; and bountifull in f *recompensing* good service: making not the rewards of *vertue*, gifts of *favour*.

b *Rom.* 12, 10. Affabilitas & comitas sunt nullius impendii, amicitias tamen magnes conglutinant exhibita, dissolvunt prætermissa. c 1 *Thes.* 5, 26, 14. d1 *Thes.* 3. 1. *Levit.* 19, 17. e *Psalm.* 15, 4 *Ezech.* 12, 13. f *Deut.* 15, 13. 14.

Thirdly,

Thirdly, for thy Actions.

1. DOe *no evill*, though thou mightest: for God will not suffer the *least* sinne (without bitter repentance) to *escape* unpunished. Leave not undone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou hast first taken *counsel at Gods Word*, of the *lawfulnesse* thereof, and prayed for his blessing upon thy endeavour; and then doe it in the name of God, with cheerefulnesse of heart, committing the successe unto him, in whose power it is, to blesse with his *grace* whatsoever businesse is intended to his glory. *Ps.* 119 101. 1. *Cor.* 7, 2. 1. *Sam.* 30, 8.

2. When thou art *tempted* to doe any *evill* worke, remember that *Satan* is where his businesse is. Let not the childe of God bee the instrument of so base a *slave*: hate the *worke*, if thou abhorrest the *author*. Aske thy *conscience* these two questions: *Would I have another to doe this unto mee? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience I shall doe this wickednesse, and sinne against him?* And remember with *Ioseph*, that though *no man* seeth, yet God seeth *all*. Fly therefore (with *Ioseph*) from all sinnes, as well those which are *secret* in the sight of GOD, as these that are 1. *Cor.* 7, 5. Immineat semper occasioni suæ diabolus. *Gregor.* *Matth.* 7, 12. *Luke* 16, 2. 2. *Cor.* 6, 2. & 5, 10. *Gen.* 39 9, 11. *&c.*

mani-

manifeſt in the eyes of *men*. For God, as hee is *juſt*, without ſpeedy repentance, will bring thy ſecret ſinnes: as he did *Davids*, *to the open light*, *before all Iſrael and before the Sunne*. Be therefore as much afraid of *ſecret* ſinnes, as of open ſhame. And ſo avoid *all* in *generall*, as that thou doeſt not allow to thy ſelfe any one *particular*, or darling ſinne, which the *corruption* of thy nature could beſt agree withall: for the crafty Divel can hold a mans ſoule as *faſt by one*, as by *many* ſins; and faſter by that one which doth pleaſe thee, than by all thoſe which begin to be *abominable* unto thee. And as thou deſireſt to avoid a ſinne: ſo be carefull to ſhun the *occaſion*.

2. Sam. 12, 12.

Luke 17 2, and 12, 2.

Prov. 5 8, and 6, 7. Omnis peccandi occaſio vitanda eſt, nam qui amat periculũ peribit in illo. Eccleſ. 3 judg. 7. 78.

3. In effecting good actions which are within the compaſſe of thy calling, diſtruſt not Gods providence, though thou ſee the *meanes* either wanting *or weake*. And if meanes doe offer themſelves, be ſure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relye not more upon them than upon God himſelfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which he bleſſeth his children with outward things. Pray therefore for Gods *bleſſings* upon his owne *meanes*. In earthly buſineſſe, beare an *heavenly* minde: doe thou thy beſt endeavour, and commit the whole ſucceſſe to the

fore-ordaining *Wisedome* of Almighty God. Never thinke to thrive by those meanes which God hath *accursed*. That will not in the end prove *gaine*, which is gotten with the *losse* of thy *soule*. In all therefore, both *actions* and *meanes*, endeavour with *Paul* to have *alway a cleere conscience towards God, and towards men*.

Looke to your selves, what conscience yee have.
For conscience shall damne, and conscience shall save.

4. Love all *good dings* for *Gods* sake: but *God* for his owne sake Whilest thou holdest God thy friend, thou needst not feare who is thine *Enemy*: for either *God* will make thine *Enemy* to become thy *Friend*, or will bridle him that he cannot hurt thee. No man is overthrowne by his Enemie, unlesse that first his sinne hath *prevailed* over him, and *God* hath left him to himselfe. Hee that would therefore bee safe from the *feare* of his Enemies, & live still in the *favour* of his *God*, let him redeeme the folly of the *time past*, with serious *repentance*: looke to the *time present* with Religious *diligence*, and take heed to the *time to come* with carefull *providence*.

5. Give every man the honour *due* to his *place*, but honour a man more for his *goodnesse* than for his *greatnesse*. And of *whomsoever* thou hast received

Matth. 16,26.

Hic murus aheneus esto, nil conscire sibi, nulla pallescere, culpa. *Hor.*

Acts 24,10.

Psalm. 118,6, 7. *Rom.* 8 31. *Prov.* 16,7. *Gen.* 32,4. *&c.* & 31. 7,29, 42. *Exod.* 32,25. *Num.* 14,42. 43. *&c* *Psalm.* 27,11, 12,13.

a be-

a *benefit*, unto *him* (as God shall enable thee) remember to bee *thankefull*. Acknowledge it lovingly unto *men*, and pray for him heartily unto *God*, and count *every blessing* received from *God*, as a *pledge* of his eternall love, and a *spur* to *godly life*.

6. Bee not proud for any *externall* wordly *goods*, nor for any *internall* spirituall *gifts*. *Nor for externall goods*, because that as they came *lately*, so they will *shortly* bee gone againe: their losse therefore is the lesse to bee grieved at. *Not for any internall gifts*: for as God gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine *owne* worth, and contemne *others*, for whose good Almighty God bestowed those gifts upon thee. Hast thou any *one vertue* that mooves thee to bee *selfe-conceited*? thou hast *twenty vices* that may better *vilifie* thee in thine owne eyes.

Tu recte vivas, si curas esse quod audis. *Hier. Ep. ad Quint.* Nil juvat bonam famam, reclamante Conscientia.

Be the same in the *sight of God*, who behold thy *heart*, that thou *seemest* to bee in the *eyes of men*, that see thy *face*. Content not thy selfe with *an outward good name*, when thy *Conscience* shall *inwardly* tell thee, it is undeserved, and therefore none of thine. A *Deserved good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptu-

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res I never read of an *Hypocrites* repentance: & no wonder; for whereas after *sin*, *conversion* is left as a meanes to *cure all other* sinners; what means remaines to *recover* him, who hath converted *conversion* it selfe into sinne? Woe therefore unto the Soule that is not, and yet still seemeth religious.

7. Marke the *fearefull ends* of notorious evill men, to abhorre their wicked actions; marke the *life* of the *godly*, that thou mayest imitate it, and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and *love* the Religious. And seeing the corrupt nature of man is prone to *Hypocrisie*, beware that thou use not the *Exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods meanes thou feelest thy speciall *corruptions* weakned, & thy *sanctification* more & more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

Num. 23. 10 Psal. 37 35, 36, 37.

1 Cor. 2 12.

Isa. 58. 5, 6. Mat. 23 27, 28. Psalm. 51. 50. a Ama & imperabilandavis latet imperio: Anſ.

8. Endeavour to rule those who live under thine *autority*, rather by *love* than by *feare*: for to rule by a love, is *ease* and *safe*, but *tyranny* is ever accompained with *care* and

terror.

[a] *terror*. Oppreſſion will force the oppreſſed to take *any advantage*, to ſhake off the yoke that they are *not able* to beare: neither will *Gods Iuſtice* ſuffer the ſway, that is grounded on *Tyranny*, long to continue. Remember that though by [b] *humane ordinance* they ſerve thee; yet by a more *peculiar* light they are [c] *Gods ſervants*. Yea, now being *Chriſtians*, *not as thy ſervants, but above ſervants, brethren beloved in the Lord*. Rule therefore over [d] *Chriſtians* (being a Chriſtian) in love and mercy, like *Chriſt* thy Maſter.

9. Remember, that of all actions, none makes a *Magiſtrate* more like *God*, whoſe Vice-gerent he is, than in doing juſtice *juſtly*: For the due execution whereof:

Firſt, have ever an open eare to the *juſt* complaints of *unjuſt* dealings.

Secondly, ſo lend one eare to the *accuſer*, as that thou keep the other for the *accuſed*: for [e] he that decreeth for either part, before *both* he heard, the decree may be *juſt*, but himſelfe is *unjuſt*.

Thirdly, in hearingh both parts, encline no to the right hand of *affection*: or to the left of *hatred*: as to beleeve arguments of *perſwaſion*, for a

a Qui terret, plus ſe timet: ſorſitan Tyranno convenit, *Clau.* de inſtit. principis. *Pet.* 2, 13. c *Lev.* 25, 55. *Phil.* 5, 16. 1. *Cor.* 9. d *Si Pericles*, quoties *Chlamydem domini induere*t, apud ſe dicere conſueras: Attende *Pericles*, quod geſtaturus es imperium in liberos Athenienſas: *Plut.* in *Apoph.* Quanto magiſtu, quoties authoritatem exerciturus es apud te ipſum dicere debueres: Memento hoc quod imperium geris in liberatos Chriſtianos. e Qui ſtatuit aliquid parte inaudita altera, æquum licet ſtatuerit, haud æquus fuit, *Sen.* in *Med.*

friend

friend, before arguments *concluding* for a foe.

Fourthly, deny to Iuſtice, which is *Regia menſura*, to the meaneſt Subject, but let the cauſe of the *poore* and *needie*, come in equall ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, the *high Hills of cunning advantage, powerfull combination, and violent proſecution*: and on the other ſide, *the low Vallies of poverty, ſimplicity, and deſolation*: prepare thy way (as God doth) to judgement, by *a araiſing Vallies, and taking downe Hills*, equalling in equallity: that ſo thou mayeſt lay the *foundation* of thy ſentence upon an *even ground*. In matters of *right* and *wrong*, twixt party and party, let thy conſcience be carefull, rather * *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine owne, upon the authority, of *Sic volo, ſic jubeo*, fearing that fearefull malediction: *Curſed bee hee that remooveth his Neighbours Landmarke*. In trialls of *life* and *death*, let *Iudges* like *Elohim*, *in Iuſtice*, *remember* mercy; and ſo caſt the ſevere eye of *Iuſtice* upon the *fact*, as that they looke with the *pitifull* eye of *Mercy* upon the *Malefactor*, wreſting the favour of *Law*, to the favour of *Life*, where *Grace* promiſeth amendment: but if *Iuſtice* requireth that *one, rather*

Iudicious Sir Fr. Bacons Eſſaies of Iudicature

a *Luk.* 3 4, 5. *Iſay* 40 3.

* 2 *Chro* 19, 10

Deut. 27, 27.

Abdi. 5. 1.

* *Melius ut pereat unus, quam unitas*

than *unity* muſt perish, & that a *rotten member* muſt bee cut off, to ſave the *whole body* from Putrifying: *fiat Iuſtitia.* But whileſt thou art pronouncing the *Sentence* of Iudgement on *another*, remember that thine *owne* judgement hangs *over* thine head. In all cauſes therefore judge *aright*, for thou ſhalt be ſure to finde a *righteous* Iudge, before whom thou muſt *ſhortly* appeare to bee judged thy *ſelfe*; at what time thou mayeſt leave to thy *friend* this for thine *Epitaph:*

Eaſe re ſcinden dum, ne pars incera trahatur.

Nuper eram Iudex, jam Iudicis ante Tribunal
Subſiſtens paveo, judicor ipſe modo.

Many (I know not upon what grounds) ſeeme to be much agrieved with the *Lawes* of the Land: but *wiſer Men* may enſwer them with the Apoſtle, *Nos ſcimus bonam eſſe Legem; modo Iudex ea legitime utatur; Wee know that the Law is good, if a man uſe it lawfully.* And hee ſhall bee unto me *a righteous Iudge*, whoſe heart neither corruption of *bribes*, feare of *foes*, nor favour of *friends*, can withdraw from the *conſcionable* practice of theſe Precepts. And to that rare and venerable *Iudge*, I ſay with *Iehoſaphat: Bee of courage, and doe Iuſtice, and the Lord will bee with the good.*

1 Tim. 1, 2.

1 Kin. 19, 11.

10. Laſtly, make not an *occupation* of any *recreation.* The *longeſt* uſe of pleaſure is but *ſhort:* but the *paines* of

Prov. 24, 27.

pleaſure

pleasure abused, are *eternall*. Vse therefore *lawfull* recreation, so farre forth, as it makes thee *fitter* in body and minde, to doe more *cheerefully the service of God*, and the duties of thy calling. Thy worke is great thy time is but short. And *he who will recompence every man according to his workes, standeth at the doore*. Thinke how much worke is *behinde*, how *slow* thou hast wrought to the time which is *past*; and what a reckoning thou shouldest make, if thy *Master* should call thee this day to thine accounts. Bee therefore carefull henceforth, to make the *most* advantage of thy *short* time that remaines, as a man would of an *old Life*; that were neere expiring: and when thou dispossest to recreate thy selfe, remember how *small* a time is allotted for thy *life:* and that therefore much of that is not to bee consumed in *idlenesse, sports, playes, and toyish vanities*; seeing the *whole* is but a *short while*, though it bee *all* spent in doing the best good that thou canst: for Man was not created for *sports, playes, and recreation:* but *zealously* to serve GOD in *Religion*, and *conscionably* to serve his *Neighbour* in his *vocation*. and by both to ascertaine himselfe of eternall salvation. Esteeme therefore the losse of **time*, one of the greatest losses: Redeme it carefully, to

Phil. 4 1.

Vita brevis opusq. multum, operatii pigri & arget Pater familias Xaib. Apophtheg. Apoc. 22, 12. Iam. 5, 9.

* Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profitetur: quum rei nullius magis sis prodigus quam temporis. Ephes. 5, 6. Luke 16 2 Marc. 25, 27

spend it wisely: that when that time commeth that thou mayest bee no longer a *Steward* on Earth; thy Master may wel come thee, with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully *enjoy* thy Masters joyes for evermore.

Meditations for the Evening.

At Evening, when thou preparest thy selfe to take thy rest, meditate on these few points.

Psa. 90 Iob. 14. 5. Vive memor quam brevis sævi brevis, Hor.

1. THat seeing thy *dayes* are numbred, there is *one* more of the number spent: and thou art *now* the neerer to thy end *by a day*.

Heu prædidi diem vix. Pasp. A pagh thag Mal la [illegible]

1. Sit downe a while before thou goest to bed, and consider with thy selfe, what *memorable thing* thou hast *seene, heard*, or *read* that day, more than thou sawest, heardest, or knewest before, and make thy *best use* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted; and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to bee Gods grace, and give him the glory; and count that * *day lost*, wherin thou hast not done *some* good.

3. If by frailty or strong tentation thus shalt perceive that thou

haſt committed any grievous ſinne or fault: *preſume* not to ſleepe, till thou have upon thy knees, made a particular reconciliation with God in Chriſt for the ſame: both by confeſſing the fault; & by fervent praying for the pardon of the ſame. Thus making thy ſcore even with *Chriſt* every night, thou ſhalt have the *leſſe* to account for, when thou art to make thy finall reckoning, before his Majeſty in the *Iudgement Day*.

4. If thou have falne out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conſcience* tels thee that thou haſt wronged him, *acknowledge* thine offence, and * *entreate* him to forgive thee: If *hee* have wronged thee, offer him *reconciliation*; and if *hee* will not bee *reconciled*, yet doe thou from thy *heart* forgive *him*, *Matth.* 5, 23. But in any caſe preſume not to bee thine owne *revenger*: For in ſo doing, thou doeſt God a *double injury*: Firſt, in offering to take his *Sword of Iuſtice* out of his hand, as though he were not *juſt*: having reſerved the *execution* of *vengeance* to himſelfe. Secondly, in *uſurping authority* over his ſervant, without *referring* the cauſe to his hearing and cenſure, being his and thy Maſter. Beſides, thou art too partiall to bee a Revenger. For if thou bee to execute revenge on thy ſelfe, thou

Epheſ. 4 26.
* Non turpe eſt veniam precari, turpe eſt deum aut hominem habere inimicum. Mihi vindicta, dicit Dominus. *Rom.* 12, 19. Non eſt tibi jus in ſervum alienum imo in conſervum tuum.

wilt doe it too lightly; if on thy Enemie, too heavily. It belongeth therefore to GOD to revenge, to thee to forgive.

Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum, & si qua in re illum juvare potes, experiatur te amicum, *Vives. Mat.* 3, 39. *Rom.* 12, 20. In vita tempus quod somno impenditur, non est vita. Vita enim vigilia est.

And in testimonie that thou hast freely forgiven him, *pray* unto God for the *forgivenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (& it lies in thy *power*) doe him good, and *rejoyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Childe of God; and his reward is with God his *Father*.

5. Vse not *sleepe* as a *meanes* to satisfie the foggie *lithernesse* of thy *flesh*: but as a *medecine* to refresh thy tyred senses and members. *Sufficient* sleepe quickeneth the *minde*, and reviveth the *body*: but *immoderate* sleepe *dulleth* the one, and *fatneth* the other.

6. Remember that *many* goe to *bed*, and never rise againe, till they be *wakened* and *raised up* by the fearefull sound of the *last Trumpet*. But hee that *sleepeth* and *waketh* with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to *sleepe securely*, and safely, yeeld up thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods *Majesty*, and consideration of thine owne *misery*, which thou mayest imprint

in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed-side: or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Sonne Iesus*: pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgivenesse* for them.

3. *Requesting* the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thankes* for benefits received: especially for thy *preservation* that day.

5. *Praying* for *rest*, and *protection* that night.

6. *Remembring* the state of the *Church*: the *King*, and the *Royall Posterity*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, *commending* thy *selfe*

and all *thine*, to his gracious cuſtodie.

All which thou mayeſt doe in theſe or the like words:

A Prayer for the Evening.

Pſalm. 139. 23. Pſalm. 95. 18.

O Moſt gracious God, and loving Father, *who art about my bed, and knoweſt my down-lying, & mine up-riſing, and art neere to all that call upon thee in truth and ſincerity*, I wretched ſinner doe beſeech thee, to looke upon me with the eyes of thy mercy, and not to behold me as I am in my ſelfe: For then thou ſhal ſee but an uncleane, and defiled creature, *conceived in ſinne, and living in iniquity: ſo that I am aſhamed to lift up mine eyes to Heaven, knowing how grievouſly I have ſinned againſt Heaven, and before thee*: For, *O Lord*, I have tranſgreſſed *all thy Commandements and righteous Lawes*, not onely through negligence and infirmite, but oftentimes throug *willfull preſumption*, contrary to my *knowledge*; yea contrary to the motions of thy *holy Spirit*, reclaiming me from them, ſo that I have wounded my conſcience, and grieved thy *holy Spirit*, by whom thou haſt *ſealed me to the day of redemption*. Thou haſt conſecrated my ſoule and bodie, to bee the *Temples* of the *Holy Ghoſt*: I wretched ſinner have defiled both, with all manner of pollution and uncleaneſſe. My *eyes*

Pſalm. 51. 9. Heb. 9. 8. Luke 16. 18. Dan. 3. 11.

Epheſ. 4 30.

in ta

in taking pleaſure to *behold vanitie*, mine *Eares* in hearing *impure* and *unchaſte* ſpeeches, my *Tongue* in leaſing and *evill* ſpeaking: my *Hands* are ſo full of impuricy, that I am aſhamed to lift them up unto thee: and my *Feete* have carried mee after mine *owne* wayes: my *Vnderſtanding* and *Reaſoning*, which are ſo quicke in all earthly matters, are onely *blind* and *ſtupid* when I come to meditate or diſcourſe of *ſpiritual* and *heavenly* things: my Memorie, which ſhould bee the *treaſury* of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*. And theſe my ſinnes *are more in number, than the haires which grow upon mine head*, and they have growne over mee, like a lothſome *leprie*: *that from the crowne of the head to the ſoale of the foote*, there remaines no part which they have not infected. They make mee ſeeme *vile in mine owne eyes*: how much more *abominable* muſt I then appeare in thy ſight? And the *cuſtome* of ſinning hath almoſt taken away the *conſcience* of ſin, and pulled upon mee ſuch *dulnes* of ſenſe, and *hardnes* of heart, that my judgements denounced againſt my ſinnes, by the faithfull *Preachers* of thy Word,

Pſalm. 119. 37. Iſay 6. 5. & 1. 19.

Rom. 3 15, 16.

Gen. 6. 5.

Pſalm. 40. 1, 2.

2. Sam. 5. 22. 1 Iohn 3. 20.

as they ought

do not terrifie me to returne unto thee by unfained *Repentance* for them. And if thou, *Lord*, shouldest but deale with me, according to thy *Iustice*, and my desert, I should utterly bee confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still *waytest* for my *Repentance*: I humbly beseech thee, for the bitter *Death*, and bloody *Passions* sake, which *Iesus Christ* hath suffered for mee, that thou wouldest pardon and forgive unto mee all my sinnes and offences, and open unto mee that *ever-streaming Fountaine* of the *blood of Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my *sins* & uncleanesse may bee so bathed in his *blood*, buried in his *death*, and hidde in his *wounds*: that they never bee more seene, to *shame* mee in this life, or to *condemne* me before thy Iudgement Seate, in the World which is to come. And for as much, O Lord, as thou knowest, that *it is not in Man to turne his owne heart, unlesse thou dost first give him grace to convert*: And seeing that it is as easie with thee to *make* me righteous and holy, as to *bid* me to bee such: O my God, give mee grace *to doe what thou commandest*, & *then command what thou wilt*, & thou shalt finde me willing to doe thy blessed will. And to this end

Zach. 13, 1.

Rev. 20, 21.

Da Domine, quod jubes, & jube quod vis.

give

give unto me thine *Holy Spirit*, which thou haſt *promiſed* to give to the *worlds end*, unto all thine Elect people; and let the ſame thy *holy Spirit purge* my heart, *heale* my corruption, *ſanctifie* my nature, & *conſecrate* my ſoule and body; that they may become the *Temple* of the *Holy Ghoſt*, to ſerve thee in *Righteouſneſſe and Holineſſe, all the dayes of my life:* That when (by the direction & aſſiſtance of thy *Holy Spirit*) I ſhall *finish* my *courſe* in this ſhort and tranſitory life: I may cheerfully leave this *world*, and reſigne my *ſoule into thy Fatherly hands*, in the aſſured confidence of enjoying everlaſting life with thee, in thy Heavenly Kingdome. which thou haſt prepared for thine Elect Saints, who love the *Lord Ieſus*, and expect his appearing. (Amen.)

Matth. 25, 20. Ioh 16 13.

1 Cor. 3 16, 17. Luke 1, 74. Acts 13, 65. 1 Tim. 4, 7. Pſalm. 13, 3.

Matth. 25, 34 2 Tim. 4, 8.

In the meane while, O Father, I beſeech thee, let thy *holy Spirit* worke in mee ſuch a ſerious repentance, as that I may with teares lament my ſins paſt, with griefe of heart humbled for my ſinnes preſent, and with all mine *endevour* reſiſt the like filthy ſinnes in time to come. And let the ſame thy *holy Spirit* likewiſe keepe mee in the *unity* of thy *Church*, leade mee in the *truth* of thy *Word*, and preſerve me, that I never ſwerve from the ſame, to *Popery*, nor any other error or falſe worship. And let thy *Spirit* open mine *eyes* more and more, to ſee

Psalm. 119. 18. *the wondrous things of thy Law*: and *open my lips*, that my mouth may daily *defend* thy Truth, and *set forth* thy Praise. Encrease in me those *good* gifts, which of thy *mercy* thou hast already bestowed upon me, and give unto me a *penitent* spirit, a *chaste* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seest to bee necessary for me: to governe my *heart* in thy feare, and to guide all my life in thy favour: that, whether I *live* or *dye*, I may *live* and *dye* unto thee, who art my God and my Redeemer.

Psal. 51 15.

Psal. 19 14.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart, all possible thankes, for all those blessings & benefits, which so graciously and plentifully thou hast bestowed upon my soule and bodie, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iustification*, *Sanctification*, and *Preservation* from my childe-hood untill this present day and houre: and for the firme hope which thou hast given me of my *Glorification*. Likewise for my *health*, *wealth*, *food*, *rayment*, and *prosperity*: and more especially, for that thou hast defended mee this day now past, from all perils and dangers, both of bodie and soule, furnishing me with

all *necessary* good things, that I ſtand need of. And as thou haſt *ordained the day for man to travell in, and the night for him to take his reſt*: ſo I beſeech thee, ſanctifie unto mee this nights reſt and ſleepe, that I may enjoy the ſame, as thy ſweet bleſſing and benefit: That ſo this *dull* and *wearied* bodie of mine, being refreshed with moderate ſleepe and reſt; may bee the better enabled to walke before thee, doing all ſuch *good workes*, as thou haſt appointed: when it ſhall pleaſe thee, by thy *divine* power to waken me the next morning. And whileſt I ſleepe; doe thou, O Lord, *who art the Keeper of Iſrael, that never ſlumbreſt, nor ſleepeſt* watch over mee in thy holy providence, to protect mee from all dangers, ſo that neither the *evill angels* of *Satan*, nor any wicked *enemy*, may have any power to doe me any harme or evill. And to this end, give a charge unto thy *Holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence and ſafetie: as thou haſt promiſed that they ſhould doe *about them that feare thy Name*. And knowing that thy Name is *a ſtrong Towre of defence unto all thoſe that truſt therein*; I here commend *my ſelfe* (and *all* that doe belong unto me) unto thy holy protection & cuſtodie. If it bee thy bleſſed Will to call for mee in my ſleepe: O Lord, for *Chriſt* his

Pſalm. 121, 4.

Apoc. 12, 7.

Pſalm. 34, 7.

Prov. 18, 10.

his ſake, have mercie upon mee, and receive my ſoule into thy Heavenly Kingdome. And if it bee thy bleſſed pleaſures to adde more *dayes* unto my life: O Lord, adde more *amendment* unto my dayes: and weane my *mind* from the *love* of the *world*, and *worldly vanities*, and cauſe me more and more to ſettle my converſation an *Heaven*, and *Heavenly things*. And *perfect dayly in mee that good worke, which thou hast begun, to the glory of thy name*, and the ſalvation of my ſinfull ſoule.

O Lord, I beſeech the likewiſe, ſave and defend from all evill and danger, thy whole Church, the Kings Majeſty, our gracious Queene *Mary*; Prince *Charles*, the Ladie *Marie*, the Ladie *Elizabeth* and her Princely iſſue: keepe them all in the ſinceritie of thy *Truth*, and proſper them in all grace and happineſſe. Bleſſe the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdomes: each of them with thoſe graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and conſolation to all thy people, whom thou haſt thought meet to viſit with any kinde of *ſickneſſe*: *croſſe*, or *calamity*. Haſten, O Father, the comming of our *Lord Ieſus Chriſt*, Make mee ever mindfull of my *laſt end*, and of the *reckoning*, that I am to make unto thee therein: and in the

meane

meane while, carefull, ſo to *follow Chriſt in the regeneration during this life*, as that with Chriſt I may have a portion in the *Reſurrection of the juſt*; when this mortall life is ended. Theſe graces, and all other bleſſings, which thou, O Father, knoweſt to be requiſite & neceſſary for me. I humbly begge & crave at thy hands, in the *name* and *mediation of Ieſus Chriſt* thy Sonne, and in that forme of Prayer, which hee himſelfe hath taught mee to ſay unto thee, *Our Father, &c.*

Matth. 19, 28.

Luke 14, 14.

Another ſhorter Evening Prayer.

O Eternall God and heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpell, and the examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall childe*, and many other penitent ſinners, that thou art ſo *full of compaſſion*, and ſo ready to forgive the greateſt ſinners, who are *heavieſt* laden with ſinne, at what *time ſoever* they returne unto thee with penitent hearts, *lamenting* their ſinnes, and *imploring* thy grace: I ſhould *deſpaire* for mine owne ſins, & bee utterly diſcouraged, from preſuming to come unto thy *preſence*: conſidering the *hardneſſe* of my heart, the *unrulineſſe* of my affections, and the *uncleanneſſe* of my converſation, by meanes whereof, I have tranſgreſſed all thy *Lawes*, and deſerved thy *curſe*,

Luke 22, 61. and 7, 47. and 23, 40. and 5, 20. Pſalm. 103, 8. Matth. 11, 28. Ezech. 18, 21. 23. &c.

Deut. 27. Gal. 3. 10.

which

which might cause my *body* to bee *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to bee traduced with scandalous *reproches*, and make mine *estate* liable to all manner of *crosses* and *casualities*. And I confesse, Lord: that thy *mercy* is the cause that I have not beene *long ago confounded*. But, O my God, as thy mercy onely stayed thy Iudgement from falling upon me hitherto; so I humbly beseech thee, in the *bowels* of the mercie of *Iesus Christ*, *in whom onely thou art well pleased*, that thou wilt not deale with mee *according to my deserts*, but that thou wouldest *freely* and *fully* remit unto me all my sinnes and transgressions: and that thou wouldest *wash* them cleane from mee, with the vertue of that most *precious blood*, which they Sonne *Iesus Christ* hath *shed* for mee. For hee *alone* is the *Physician*, and his *blood onely* is the *medicine* that can heale my *sicknes*. And hee is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpents* of my *sinnes* have stung & poisoned my sick and wounded soule. And give mee; I beseech thee, thine *holy Spirit*, which may assure mee of mine *adoption*, and that may confirme my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie* me

throughout,

Lam. 3, 22. Mal. 3, 6.

Col. 3, 12. Matth. 3, 17. Esa. 55, 7. and 43, 25. Hosea 13, 9. Esa. 1, 16, 18. Matth. 9, 22. 1 John 1, 7.

John 3, 13, 14.

Gal. 4, 5, 6.

troughout, that my whole body, soule and spirit may bee kept unblameable untill the glorious comming of my Lord Iesus Christ. 1. Thes. 1. 23.

And now, O Lord, I give thee hearty thankes and praise, for that thou hast this day preserved mee from all harmes and perils, notwithstanding all my sinnes and ill deserts. And I beseech the likewise defend mee this night from the roaring Lyon, which night and day seeketh to devoure mee. 1. Pet. 5. 8. Watch thow, O Lord, over mee this night, to keepe mee from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end I commend my selfe into thy hand & protection: beseeching thee, O my Lord & God, not to suffer Satan, nor any of his evill members, to have power to doe unto mee any hurt or violence this night. Psalm. 31. 5. And grant, good Lord, that whether I sleepe or wake, live or dye, I may sleepe, wake, live, and dye, unto thee, and to the glory of thy Name, and the salvation of my soule. Lord blesse & defend all thy chosen people every where. Grant our King a long and happy raigne over us. Blesse our gracious Qu. Mary, Prince Charles, Lady Mary, the lady Elizabeth, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickneſſe. Good LORD, give mee grace so be

Matth. 25, 2. one of those *wise Virgins*, which may have my *heart* prepared like a *Lampe* furnished with the *oyle of Faith*, and *light of good Workes*, to meete the *Lord Iesus*, the sweet *Bridegrome* of my *soule*, at his second and sudden *comming* in glory. Grant this, good Father for *Christ Iesus* sake, my onely Saviour & Mediatour, in whose blessed Name, and in whose owne words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards say:

Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and Blessed Spirit, be with mee, and dwell in my heart, this night, & evermore, Amen.

Then rising up in a *holy* reverence meditate as thou art putting off thy clothes.

Nudus egressus sum de utero matris meæ, nudus quoq; revertar illuc. Iob 1, 21. Luke 16, 3. Matth. 25, 21. Iob 1, 7, 13.

Things to bee meditated upon, as thou art putting off thy clothes.

1. THat the day is comming when thou must bee as barely *unstript* of all that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore heere but the *use of* all things, as a *Steward* for a time, and that upon *Accounts*. Whilest therefore thou art trusted with this *Stewardship*, bee *wise* and *faithfull*.

1. When

2. When thou seest the *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Christ*: For *Christ* (by laying his holy *body* to rest three dayes, and three nights in the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleepe in, till the morning of the Resurrection: So that now, unto the *faithfull*, death is but a sweet *sleepe*, and the *grave* but Christs *bed*, where their bodies *rest* and *sleep* in *peace*; untill the joyfull *morning* of the *Resurrection* shall *dawne* upon them.

Vt somnus mortis, sic lectus imago sepulchri.

Matth. 12, 40. 1. *Thes.* 4, 14. *Isa.* 57, 2.

Isa. 26, 20.

Let therefore thy bed-clothes represent unto thee the mould of the Earth, that shall cover thee: thy *sheetes*, thy *wendingsheete*: thy *sleepe*, thy *death*: thy *making*, thy *resurrection*. And being layde downe in thy bed, when thou perceivest sleepe to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety*,

Psalm. 4, 8.

Thus religiously *opening* every Morning thy heart, and *shutting* it up againe every Evening, with the *Word of God in prayer*, as it were with a *locke* and *key*: and so *beginning* the day with Gods Worship, *continuing* it in his feare, and *ending* it in his favour, thou shalt bee sure to finde the *blessing* of God upon all thy dayes labours and good endeavours; and at night thou mayest *assure* thy *selfe*, thou shalt

sheepe *safely*, and *sweetly* in the arme of thy heavenly Fathers *providence*.

Thus farre of the Piety, *which every Christian*, *in* private *ought to practise every day. Now followeth that, which hee* (*being a* Housholder) *must practise* publikely *with his Family.*

Meditations for household Piety.

I. IF thou bee called to the government of a *family*, thou must not hold it sufficient to serve God, and live uprightly in thine *owne* person: unlesse thou cause *all* under thy *charge* to doe the same with thee. For the performance of *this* duty, God was so wel pleased with *Abraham*, that hee would not hide from him his counsell. For (saith God) *I know him that hee will command his Sonnes and his Household after him, that they keepe the way of the Lord, to doe righteousnesse and judgement, that the Lord may bring upon Abraham, that hee hath spoken unto him.* And *Abraham* had 318 men-servants, which were thus *borne* and *catechized* in his House: with whose helpe he rescued also his nephew *Lot* from the captivitie of his enemies. And religiously-valiant *Ioshua protesteth* before all the people, that if they all would fall away from the true worship of God, yet *that hee and his House would serve the Lord.* And God himselfe gives a speciall charge to all House-hol-

Gen. 18, 17. 19.

Gen. 14. 14.

Iosh. 24, 25.

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ders, that they doe *instruct* their Family in his *Word*, and *traine them* up in his *feare* and ſervice. *Theſe words which I commaund thee this day, ſhall bee on thy heart, and thou ſhalt whet them continually upon thy Children, and ſhalt talke of them, when thou tarrieſt in thine Houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and When thou riſeſt up, &c. Thou ſhalt feare the Lord thy God and ſerve him*, *David* according to this Law, had ſo ordered his family, *That no deceitfull perſon ſhould dwell in his Houſe, but ſuch as would ſerve God, and walke in his way.* And Religious *Heſter* had thaught her *Maides* to ſerve God in *faſting and Prayer*. And (the more to further thy *family* in the *zeale* of Religion) ſettle ever thy chiefeſt affection on *thoſe* whom thou ſhalt perceive to be beſt addicted to *true Religion*. This alſo will turne to their owne *advantage* in a double reſpect. Firſt, God will the rather bleſſe and proſper the *labour* and handworke of ſuch *godly* ſervants: For *Laban* perceived, *that God bleſſed him for Iacobs ſake*. And *Putiphar* ſaw, that *the Lord made all that* Ioſeph *did, to proſper in his hand*: yea, when innocent *Ioſeph* was caſt into Priſon, *his Keeper ſaw, that whatſoever hee did, the Lord made it to proſper*: and therefore the *Keeper* committed all the *charge* of the *Priſoners* into *Ioſephs* hand. Secondly,

Deut. 6 6,7.

Pſalm. 101,6. Heſt. 4. 16.

Geneſ. 30,27.

Gen. 39,3.

Gen. 39,22, 23.

the *trulier* a Man doth ſerve *God*, the *faithfullier* he will ſerve *thee*.

2. If every *Houſholder* were thus carefull; according to his *duty*, to bring up his Children and Family in the *ſervice* and *feare of God* in his *owne* houſe, then the Houſe of *God* ſhould bee better filled, and the *Lords Table* more frequented every *Sabbath* Day; and the Paſtors *publike* Preaching & labour would take *more* effect than it doth. The *ſtreets* of townes and Cities would not *abound* with ſo many drunkards, ſwearers, whore-mongers, and prophane ſcorners of true *Piety and Religion*: *Weſtminſter Hall* would not be ſo full of contentions, wranling ſuits, and unchriſtian *debates*: and the *priſons* would not be every Seſſions ſo full of Theeſes, Robbers, Traitors, & Murtherers. But (alas) *moſt* Houſholders make no other uſe of their *Servants*, than they doe of their *Beaſts*. Whileſt *thy* may have their *Bodies* to doe their ſervice, they care not if their *Soules* ſerve the *Devill*. Yet the common *complaint* is; that *faithfull* and *good* ſervants are *ſcarce* to bee found. True; but the reaſon is, becauſe there are ſo many *prophane* and *irreligious Maſters*: for, the example and inſtruction of a *Godly* and *Religious Maſter*: will make a good and faithfull *Servant*, as may witneſſe the examples of *Abraham, Ioshua, David, Cornelius, &c.*

who

who had *good* servants, because they were Religious Masters, such as were carefull to make *their* servants *Gods* servants.

It is the *chiefe* labour and care of most men, to *raise*, and to *advance* their *house*; yet let them *rise up early, and lye downe late, and eate the Bread of carefulnesse*, all will bee but in vaine, for *except the Lord build a House*, (that is, raise up a Family) *they labour in vaine*. For God hath sealed this, as an *irrevocable* decree, that *he will powre his wrath upon the Families that call not upon his Name*: yea: *God will take the Wicked, and plucke him out of his Tabernacle, and roote him out of the Land, &c.* Yea, when his *iniquities are full*, hee wil make *the Land to spue out every Canaanite. Religion then* and the *Service* of God in a Family, is the *best* building, and *surest* entayling of House and Land, to a *man* and his *posterity*: for the *righteous Man shall inherit the Land, and dwell therein for ever.*

Ps. 127 1.

Ier. 10, 25. Psa. 52, Gen. 35 16.

Lev. 18 25.

Psa. 37 29.

As therefore if thou desirest to have the *blessing* of God upon thy *selfe*, and upon thy *Family*, either, before or after thine owne private devotion, call every morning *all* thy *Family* to some *convenient* roome; and first either reade thy selfe unto them a Chapter in the *Word* of God, or cause it to bee read distinctly by some *other*: If *leasure* serve, thou mayest

* admonish them of some remarkable good notes, and then kneeling downe with them in reverent sort, as is before described, pray with them in this manner:

* Origen would have the word expounded in Christian houses, Hom. 9 in Levit. Augustine saith: that which the Preacher is in the Pulpit, the same the Housholder is in the house.

Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, wee confesse that wee are unworthy to appeare in thy sight & presence, considering our manifold sinnes, which wee have committed against *Heaven and before thee*: and how that wee have beene borne in sinne, and doe daily breake thy holy Lawes and Commandements, contrary to our knowledge and consciences, albe it that wee know that thou art our Creatour, who hast made us; our Redeemer, who hast bought us with the blood of thy onely begotten Son; and our Comforter, who bestowest upon us, all the good and holy graces, which wee enjoy in our soules and bodies. And if thou shouldest but deale with us, as our wickednesse, and unthankefulnesse have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life; and in the World to come, wrath, and everlasting condemnation? Yet, O Lord, in the obedience of thy Comman-

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dement, and in the *confidence* which we have in thy unſpeakable and endleſſe mercy in thy Sonne, our Saviour *Ieſus Chriſt*: wee thy poore ſervants, appealing from the Throne of *Iuſtice* (where wee are juſtly loſt and condemned) to thy Throne of *Grace*, (where Mercy *raigneth*, to pardon *abounding* ſinne:) doe from the *bottome* of our hearts moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds: that by the vertue of the precious blood of Ieſus Chriſt, thine innocent *Lambe*, which hee ſo *abundantly* ſhed (*to take away the ſinnes of the World*) all our ſinnes, both *originall* and *actuall*, may bee ſo cleanſed and waſhed from us, as that they may *never* bee laid to *our charge*, nor ever have power to riſe up in Iudgement againſt us. And wee *beſeech* thee, good *Father*, for *Chriſt* his death & paſſions *ſake*, that thou wilt not ſuffer to fall upon us that feareſull curſe and vengeance, which thy Law hath *threatned*, and our ſins have juſtly deſerved. And for as much, O Lord, as wee are taught by thy Word, *that Idolaters, Adulterers, Covetous men, Contentious perſons, Drunkard, Gluttons, and ſuch like* inordinate livers, *ſhall not inherit the Kingdome of God*: powre the grace of thy *Holy Spirit* into our hearts, whereby wee may bee *enlightned* to ſee the filthineſſe of our *ſinnes*,

to abhorre them and may be more & more *stirred* up to live in *newnesse* of life, & love of thy *Majesty*; so that we may daily encrease in the obedience of thy *Word*, & in a conscionable care of keeping thy *Commandements*.

And now, *O Lord*, wee render unto thee most hearty *thankes*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this *life*, and given us an assured hope that thou wilt glorifie us in thy *heavenly* Kingdome, when this mortall life is ended. Likewise wee thanke thee for our life, health, wealth, liberty, prosperity, and peace; especially, *O Lord*, for the *continuance* of thy holy *Gospell* among us, and for sparing us so long, and granting us so gracious a time of *Repentance*. Also we prise thee, for all other thy mercies bestowed upon us; more especiall for preserving us this Night past, from *all dangers* that might have befalne our Soules and Bodies. And seeing thou hast now brought us safe to the *beginning* of this day, wee beseech the *protect* and *direct* us in the same. Blesse and defend us in our *going out*, and *comming in*, this day and evermore. Shield us, *O Lord*, from the *tentations* of the *Devill*, and grant us the custody of thy *holy Angels*, to defend and direct us in all our *wayes*.

And to this end, wee recommend

our

our ſelves. and all thoſe that belong unto us, and are abroad from us, into thy *hands*, and almighty *tuition*. Lord defend them from all *evill*, proſper them in all *graces*, and fill them with thy *goodneſſe*. Preſerve us likewiſe this day, from falling into any *groſſe* ſinne, eſpecially thoſe whereunto our *natures* are moſt *prone*. *Set a watch before the doore of our lips*, that we offend not thy *Majeſty*, by any raſh or falſe oathes: or by any lewd or lying ſpeeches: give unto us *patient mindes*, *pure and chaſte hearts*, & all other graces of thy Spirit, which thou knoweſt to bee needfull for us, that wee may the better bee inabled to ſerve thee in holineſſe and righteouſneſſe. And ſeeing that all *Mens* labour, without thy *bleſſing*, is in vaine; bleſſe *every* one of us in our ſeverall places and callings, *direct thou the worke of our hands upon us*, *even proſper thou our hand-worke*; (for except thou *guide* us with thy *grace*, our endeavours can have no *good ſucceſſe*.) And provide for us all things, which thou, O Father, knoweſt to be needfull for every one of us, in our *ſoules* and *bodies* this day. And *grant* that wee may ſo *paſſe* thorow the *Pilgrimage* of this ſhort *life*: that our *hearts* being not *ſettled* uponany tranſitory things, which we meete with in the *way*: our *ſoules* may every day be more & more *ravished* with the love of our *home*,

and

and thine everlasting *Kindome*.

Defend likewise, *O Lord*, thy Vniversall Church, and every particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee live. Preserve and defend from all evils and dangers, our gracious KING CHARLES, our QVEENE, together with the Princes *Palatine* of *Rhene*, and the Religious *Princesse Elizabeth* their mother. Multiply their dayes in blisse and felicity: and afterwards *crowne* them with everlasting joy and glory. Blesse all our Ministers and Magistrates, with all graces needfull for their places, and governe *thou* them, that they may governe us in *peace and godlinesse* and of thy mercy, *O Lord*, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *evill* Conscience, because they have sinned against thy *Word*, or for *a good* Conscience, because they will not sinne against thy *truth*. Make the *first* to know, that not one drop of the blood of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, upon repentance, for the greatest *sinnes* of the chiefest sinner in the World. And for the other, let not, O Lord, thy *long sufferance* either tho much *discourage*

them

them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may ſtand beſt with their *comfort* and thy *glory*.

Give every one of us grace, to be alwayes mindefull of his laſt end, & to be prepared with faith and repentance, as with a *Wedding-garment*, againſt the time that thou ſhalt call for us out of this ſinfull World. And that in the meane while wee may ſo in all things, and above all things, ſeeke thy *glory*, that when this *mortall* life is ended, wee may then be made *partakers* of *immortality*, and life *eternall* in thy moſt bleſſed and glorious *Kingdome*..

Theſe, and all other graces, which thou, O Father, ſeeſt to be neceſſary for us, and for thy whole *Church*, wee humbly beg and crave at thy *hands*, concluding this our imperfect prayer in that *abſolute* forme of prayer, which Chriſt himſelfe hath taught us, ſaying: *Our Father which art in Heaven, &c.*

After prayer, let every one of thy Houſhold (taking in the feare of God, ſuch a breake-faſt or refreshing, as is fit) depart: the children *to Schoole, the* ſervants *to their worke*; every one *to his office: the* Maſter *and* Miſtreſſe *of the Family to their Challings, or to ſome* honeſt *exerciſe for recreation, as they thinke fit.*

The

The Practice of Piety at Meales, and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is covered, ponder with *thy selfe* upon these *Meditations*: to worke a deeper impression in thy heart, of Gods *fatherly providence* and *goodnesse* towards thee,

Meditations before Dinner and Supper.

IMEditate that *Hunger* is like the sickenesse called a *Wolfe*: which if thou doest not feed, will devoure thee, & eate thee up: & † that meate & drinke are but as *Physicke*, or meanes which God hath ordained, to releeve and cure this *naturall infirmitie*, and necessity of man. Vse therefore to eate and to drinke, rather to sustaine and refresh the *weakenesse* of Nature, than to satisfie the sensuality and delights of the flesh. "Eate therefore to live, but live not to eate." "A *Skavenger*, whose living is to *empty*, is to bee preferred before *him* that liveth but to *fill* Privies. There is no service so *base*, * as for a man to be a *slave* to his *belly*. The *Apostle* termeth such, *Belly-gods*, *Phil.* 3,19. Therefore we may boldly terme them as the Scriptures doe other *Idols*, ª *Gillulim*, Dungie-gods, *Hab.* 2:18,19. 2. *King.* 17, 12. and as no one action (Gods ordinance excepted) makes a man more to resem-

† Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta accedam, *Aug. lib.* 10. *confes.*

* Majorem cum & ad majora genitus, quam ut mancipium sim mei corporis, *Senec. a Gr. Gal.*

ª which signifieth mans dung, *as Ezec.* 4, 15, 17.

ble

ble a *Beast*, than eating or drinking, so the *abuse* of eating and drinking, to *surfetting*, *drunkennesse*, and *spewing*, makes a *man* more *vile* than a *Beast*.

II. Meditate of the *omnipotency* of God, who made all these Creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* thorow the universall World, maintaining all their lives, which hee hath given them; which surpasseth the wisedome of all the *Angels* in Heaven: and of his *clemency* and *goodnesse*, in feeding also his *very enemies*. *Heb.* 11, 3. *Psalm.* 145, 15, 16. *Mat.* 5. 14, 45. &c. *Act.* 14, 17.

III. Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, have lost their lives, to become food to nourish thee: and how *Gods providence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these dead Creatures hee maintaines thee in *health* and *life*. Ranc ob eausam Gentiles mensas sacras & festa nuptiales vivas.

IV. Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bounty*, *goodnesse*, and *mercy* towards *thee*, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so *gracious a God*, to bee abused by scurrility, ribaldry, or swearing: or thy * *fellowbrother*, by disgracefull *backe-biting*, *taunting*, or *slandering*. * S. Aug. ad populum de verbis Evangelii. Quisquis amat dictis abstinentem rodere

famam. Hanc mensam veritam novetis esse sibi. Possid. de vita Aug. Luke 9, 16. Mat. 14, 19, and 15, 36. Mark 6, 41, and 8, 6. Luke 24. John 6, 11. Mark 26, 30.

V. Me-

V. Meditate, how that thy Master *Jesus Christ* did never eate any *food*, but *first* hee blessed the Creatures, and gave *thankes* to his heavenly Father for the same. And after his last *Supper*, wee reade that *hee sung a Psalme*. For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*: For, *The people would not eate at their Feast, till* Samuel *came to blesse their meate.* And, saith *Ioel* to Gods people: *You shall eate and bee satisfied, & praise the Name of the Lord your God.* This also was the practice of the *Apostels*. For *S. Paul* in the Ship, gave *thankes before meate*, in the presence of *all* the people that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thankes at meales, therefore thou art now ashamed to begin. Thinke it no shame to *doe* what *Christ* did: but bee rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gave his Father such great thankes for a Dinner of *Barley bread, and broyled Fish*; what thankes should such a *sinnefull man* as thou art, render unto God, for such *variety of* good and dainty cheere? How many

Deut. 8. 10.

1. Sam. 9. 13.

Ioel. 2. 26.

Act. 27. 35.

a true

a true Christian would be glad to *fill* his belly with the morsels which thou *refusest*, and doe *lacke* that which thou *leavest*? How *hardly* doe others *labour* for that which they eate, & thou hast thy foode *provided* for thee, without either *care or labour*? To conclude, if *Pagan Idolaters* at their Feasts, were acccustomed to *praise* their false *gods*: what a shame is it for a *Christian* (at his Dinners and Suppers,) not to * *praise* the *true God, in whom wee live, moove and have our being?*

VI. Meditate, that thy *body*, which thou doest now so daintily *feed*, must bee (thou knowest not how soone) meate for *Wormes*; a *When thou shalt say to corruption, Thou art my Father; and to the Worme, Thou art my Mother, and my Sister.*

VII. Meditate, how that many a b *Mans Table is made his Snare*, so that throug his intemperancy & unthanke fulnesse, the meat which should nourish his body, *kils* him with a *surfeit*: in so much, that more are killed with this *snare*, than with the *Sword*. And seeing that since the c *Curse* of the use (as of all creatures, so likewise) of meate & drinke, is unto us d *medicinable*, till the same be *sanctified* by the *Word* of God, and *Prayer*: and that e *Man liveth not by Bread onely*, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *Staffe of Bread*.

* Dan. 5, 14.
* Acts 17, 28.
a Iob 17, 14.
b Psal. 69, 22.
c Gen. 3, 17. 1. Tim. 4, 4, 5.
d Mat. 4, 4. Lev. 26 26.
e Exod. 4, 16. and 7, 1. 1. Sam. 9, 13. f Matt. 24, 6. Luke 24, 30. 1. Cor. 10, 1. Rom. 14, 6. 1. Thes. 5, 18. Eccl. 10 17. Luke 21, 34. Eccl. 31 20. Esay. 9, 10. Psalm. 104.

Sit not therefore downe to eate, before you pray, and rise not before you give God *thankes*. Feed to suffice *Nature*, yet rise with an appetite, and remember thy poore Christian *brethren* who suffer hunger, and want those *good things* wherewith thou doest abound.

These things, or some of them premeditated: (if there bee not a Samuel *present*) lift up with all comely reverence *thy heart, with thy hands and eyes, unto the* great Creatour *and Feeder of all* Creatures *and before Meate pray unto him thus.*

1. Sam. 9, 13. Matth. 14. 19.

Grace before meate.

O Most gracious God, and loving Father, who feedest all *Creatures* living, which depend upon thy divine *providence*: wee beseech thee *sanctifie* these Creatures, which thou hast ordained for us: give them vertue to nourish our bodies, in *life* and *health*: and give us grace to receive them *soberly*, and *thankefully*, as from thy hands: that so in the *strength* of these and other thy *blessings*, wee may walke in the *uprightnesse* of our hearts, before thy *face* this day and all the dayes of our lives; through Iesus Christ our Lord and onely Saviour, *Amen.*

Psalm. 104. 27. Ioel, 2. 20. Psalm. 145, 9. Iob 39, 3. 1. Tim. 4. 5. 2 Kings. 19, 8.

Or thus:

MOst gracious God, and mercifull Father; wee beseech thee *sanctifie* these Creatures to our use: make them *healthfull* to our nourishment; and us *thanckefull* for all thy blessings, through Christ our *Lord* & onely Saviour, *Amen.*

Another Grace before meate.

OEternall God, *in whom wee live move, and have our being*, wee beseech thee blesse unto thy Servants these Creatures, that in the *strength* thereof wee may *live* to the setting forth of thy *praise* and *glory*: through Iesus Christ our Lord and onely Saviour, *Amen.*

After every meale, bee carefull of thy selfe and Family, as Iob *was for himselfe and his Children,* Iob 1, 4. *lest that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might bee either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thankes unto God, and pray in this manner:*

BLessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord, vouchsafe likewise to *feed* our *soules*, with the *Spirituall food of*

thy holy *Word* and *Spirit*, unto life everlasting, Lord defend and save thy whole *Church*: our gracious King *Charles*, Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: Forgive us our sinnes, and unthankefulnesse, passe by our manifold *infirmities*, make us all mindfull of our *last ends*, and of the *reckoning* that we are to make to thee therein. And in the meane while grant unto us health, peace, & truth, in Iesus Christ our Lord, & onely Saviour, *Amen*.

Or thus:

BLessed bee thy holy Name, (O Lord) for these thy good benefits, where with thou hast refreshed us at this time, Lord forgive us all our sins & frailties: save & defend thy whole *Church*, our King and royall *Posterity*, and grant us health, peace, & truth, in Christ our onely Saviour, *Amen*.

Or thus:

WE give thee thankes (O Heavenly *Father*) for *feeding* our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feede our soules with thy holy Word, unto life everlasting. Defend (O Lord) thine universall *Church*, the *King*, and his Royall *Posterity*: and grant us continuance of thy *grace* & *mercy*, in Christ our onely Saviour, *Amen*.

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord *and his* Disciples) *sing a* Psalme. *But in singing of Psalmes, either after Supper, or at any other time, observe these* Rules.

Rules to bee observed in singing *of Psalmes.*

1 BEware of singing *divine Psalmes* for an *ordinary recreation*; as do men of impure Spirits, who sing holy *Psalmes*, intermingled with prophane *Ballads*. They are *Gods* Word, take them not in thy mouth in vaine.

2. Remember to sing *David Psalmes*, with *Davids Spirit*. *Matth. 12, 43. 1 Cor. 14, 15.*

3. Practise Saint *Pauls* rule: *I will sing with the Spirit, but I will sing with the understanding also.*

4. As you *sing*, uncover your *heads*, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne Words: but bee sure, that the matter makes more melody in your *hearts*, then the *Musicke* in your *Eares*: for the singing with a grace in our hearts, is that *1 Cor. 11, 4. Eph. 5. 19. Col. 3. 16.*

which the *Lord* is *delighted* withall, according to that old Verſe:

Non vox, ſed votum, non muſica tibia, ſed cor.
Non clamans ſed amans, pſallit in aure Dei.

Tis not the voyce, but vow,
Sound heart, not ſounding ſtring:
True zeale, not outward ſhew,
That in Gods eare doth ring.

5. Thou maiſt, if thou thinke good, ſing all the *Pſalmes* over in order: for all are moſt divine and comfortable. But if thou wilt chuſe ſome *ſpeciall Pſalmes*, as more fit for ſome *times*, and *purpoſes*: and ſuch, as by the oft uſage, thy people may the *eaſilier* commit to memory:

Then ſing:

In the Morning, *Pſalm.* 3, 5, 16, 22, 144.

In the Evening, *Pſal.* 4, 127, 141.

For mercy after a ſinne committed, *Pſal.* 51; 103.

In ſickneſſe, or heavineſſe, *Pſal.* 6, 13, 88, 90, 91, 137, 146.

When thou art converted, *Pſal.* 30, 32.

On the Sabbath Day. *Pſalm.* 19, 92, 95.

In time of joy, *Pſal.* 80, 98, 107, 133, 145.

Before Sermon, *Psal.* 1, 13, 147, the 1 and 5 *part* of the 119.

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Psalm.* 22, 23, 101, 111, 113.

For ſpirituall ſolace, *Psalm.* 15, 19, 25, 46, 67, 112, 116.

After wrong & diſgrace received, *Psal.* 42, 69, 73, 140. 144.

After the Psalme, all kneeling downe in reverent manner, as is before deſcribed, let the Father of the Family (or the chiefeſt in his abſence) pray thus:

Evening Prayer for a Family.

O Eternall God, and moſt gracious *Father*, wee thine unworthy Servants, heere aſſembled, doe caſt downe our ſelves at the foot-ſtoole of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word and deed, tranſgreſſed all thy holy Commandements, ſo that in us naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſſe, diſtruſt, *too much* love of our ſelves, and the World, *too little* love of thee, and thy Kingdome, but empty and voyde of faith, love, patience,

and every ſpiritual grace. If thou therefore ſhouldeſt but enter into judgement with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that wee have derived from thence: *Satan* might juſtly challenge us for his *owne*, and wee coulc not expect any thing from thy Majeſty, but thy wrath & our condemnation, which we have long agoe deſerved. But, good Father, for *Ieſus Chriſt* thy deare Sonnes ſake, *in whom onely thou art well pleaſed*, and for the merits of that bitter death and bloody paſſion, which wee beleeve that hee hath ſuffered for us: have mercy upon us, pardon and forgive us all our ſinnes, and free us from the *ſhame* and confuſion which are due unto us for them, that they may never *ſeaze* upon us to our confuſion in this life, nor to our condemnation in the world which is to come. And for as much as thou haſt created us to ſerve *thee*, as *all* other Creatures to ſerve *us*: ſo we beſeech thee inſpire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may have the inward *ſight* & *feeling* of our *ſins* and naturall corruptions, & that we may not be *blinded* in *them* through *cuſtome*, as the *Reprobates* are; but that we may more and more *loathe* them; and be heartily grieved for them, endeavouring by the uſe of

Matth. 3.17.

all good meanes to overcome & get out of them. Oh let us *feele* the *power of Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising up our *soules* to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not to be drowned in the streame of those filthy vices and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction: but daily frame us more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousnesse and true holinesse, wee may so serve and glorifie thee, that living in thy *feare*, and dying in thy *favour*, wee may in thine apointed time, attaine to the blessed resurrection of the *just*, unto eternall *life*. In the meane while, O Lord, increase our *faith* in the sweet promises of the *Gospell*, & our repentance from *dead* workes, the assurance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our love unto thy Children: especially those, whom wee shall see to stand in *need* of our helpe & comfort: That so, by the fruits of *Piety* & a righteous life, wee may bee assured that thy holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, main-

Rom. 6. 6. Phil. 3. 10.

maintenance and all other outward things: ſo farre forth, as thy Divine Wiſedome ſhall thinke meete and neceſſary for every one of us.

And heere, *O Lord*, according to our bounden duty, wee confeſſe, that thou haſt beene exceeding mercifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life, and therefore we doe heere from our very ſoules, render unto thee all humble & hearty thankes, for all thy *bleſſings* and benefits beſtowed upon our ſoules & bodies, acknowledging *thee* to be that *Father of light, from whom wee have received all theſe good and perfect gifts*: and unto thee alone for them, wee aſcribe to bee due all glory, honour and praiſe, both now and evermore. But more eſpecially, wee praiſe thy Divine Majeſty, for that thou haſt defended us this day from all perils and dangers: ſo that none of thoſe judgements (which our ſinnes have deſerved) have falne upon any one of us. Good Lord, forgive us the ſins which this day wee have committed againſt thy Divine *Majeſty*, and our *Brethren*: and for Chriſt his ſake, be reconciled unto us for them. And wee beſeech thee likewiſe of the ſame thine infinite goodneſſe and mercy, to defend and protect us, and all that belong unto us this night, from all danger of

Iam. 1. 17.

Pſalm. 78. 49.

fire,

fire, robbery, terrous of evill angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*; wee here commend our bodies and soules and all that wee have, unto thine Almighty protection. Lord blesse and defend both us and them from all evill. And whileſt wee sleepe, doe thou, *O Father*, who never slumbreſt nor sleepeſt, watch over thy children, and give a charge to thy *Holy Angels*, to *pich their Tents* round about our House and dwelling, to *guard* us from all dangers: That sleeping *with* thee, wee may in the next morning bee wakened by *thee*, and so being *refreshed* with moderate sleepe, wee may bee the fitter to set forth thy *glory* in the conscionable duties of our callings. Psalm. 91, 5.

And wee beseech thee, O Lord, to bee mercifull likewise to thy whole Church, and to continue the tranquillity of these Kingdomes, wherein we live, turning from us those plagues which the *crying sinnes* of this Nation doe *cry for*.

Preserve our Religious King *Charles*, from all dangers and *Conspiracies*; blesse our gracious Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: blesse all our Magistrates & *Ministers* all that feare thee, and call upon thy *Name*,

all

all our Christian Brethren & Sisters, that suffer sickenesse, or any other affliction or misery, especially those who any where doe suffer persecution for the testimony of thy *Holy Gospel*, grant them patience to beare thy crosse; and deliverance, when and which way it shall seeme best to thy Divine Wisedome. And Lord, suffer us never to forget our last ends, and those *reckonings*, which then wee must render unto thee. In health and prosperity make us mindefull of sicknesse, and of the *evill day* that is behind, that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroome* of our soules. And now, Oh Lord, most holy and just, we confesse that there is no cause why *thou* (who art so much displeased with Sinne) shouldest heare the *Prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Saviour, wee humbly begge these, and all other graces, which thou knowest to bee needfull for us, shutting up these our *imperfect* requests, in that *most holy* Prayer, which *Christ himselfe* hath taught us to say unto thee. *Our Father, &c.*

Luk. 21 35. Matt. 25, 3. & 4.

Thy Grace, O Lord Iesus Christ, thy love.

O hea-

O heavenly Father; thy comfort and consolation. O holy and blessed Spirit, bee with us, and remaine with us this night, and for evermore, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Tempels* of the holy *Ghost*, let then in the feare of *God* depart every one to his rest: using some of the former private *meditations* for Evening.

Thus farre of the Householders publique *Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church, on the* Sabbath Day.

Meditations of the true manner of practising Piety on the Sabbath Day.

ALmighty God will have himselfe worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joyned together in a visible *Church*: that by this meanes hee may bee knowne not only to be *God* and *Lord* of every *singular* person: but also of the Creatures of the *whole universall* World.

Quest. But why doe not wee *Christians*, under the *New*, keep the *Sabbath* on the same seventh day, whereon it was kept under the *Old Testament*? Genesis 2, 2. Deut. 5, 12, 13, 14.

I answer; because that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, &c whom the Law it selfe commands us

to *heare*, did alter it from that *seuenth* day, to his *first* day of the Weeke whereon wee keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, [a] *breathed* on the Apostles the *Holy Ghost*, & gave them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *every first day* of the weeke, during the forty dayes hee continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first *day* of the weeke; the Apostles, were assembled) during which time, he gave Commandements unto the Apostles, and [*] *spake unto them those things which appertaine to the Kingdome of God*, that is, instructed them how *they* should thorowout the Churches (which were to be converted) change the *Sabbath* to the *Lords* Day: the bodily sacrifices of Beasts, to the spirituall *sacrifices* of *praise*, *prayer*, and *contrite heart*; the [†] Leviticall *Priesthood* of the *Law*, to the *Christian Ministery* of the *Gospell*: the Iewish *Temples* and *Synagogues*, to *Churches* and *Oratories*: the *Old* Sacraments of *Circumcision*

[a] *Iohn. 20, 19 26.* [*] *Act. 1, 2, 3. Ciryl. bids us note, that S. Iohn doth not simply set downe the manner of Christs appearing unto Thomas, but all the circumstance of time (post dies octo) wherein he concludes this Diem tertium octauum, Dominicum esse necesse est, &c.*

[*] *Aug. in Iohan. lib. 22, cap. 5.*
[†] *Heb. 7, 11, 12. Ephes. 4, 8, 11, 12, 13.*

and

and *Passeover*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Acts* 19. 8, and *Acts* 28. 23. *Col.* 4. 11, but for the whole summe of *Pauls* Doctrine, by which was wrought all these *changes*, where it tooke effect. So that as Christ was forty dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the *Church* under the *Law*: so he continued forty dayes teaching his Disciples in *Sion* what thy should preach, and how they should governe the Church under the *Gospell*. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should governe his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, hee likewise ordained, on what day they should *keepe* their *Sabbath*, and ordinarily doe the workes of their Ministery, especially seeing that under the Old Testament, God shewed himselfe as carefull, both by his Morall & Ceremoniall Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to bee omitted, that the *Lord*, [a] who hath times and seasons in his owne *power*, appointed this *first* Day of the weeke, to be the very day [b] wherein he sent downe from Heaven the *holy Ghost* upon the Apostles, so that upon that

Eph. 4. 1, 11, 12.

a *Acts* 1. 7.

b *Acts* 2. 1, &c.

day

day, they first began, and ever after continued the publike exercising of their Ministery, in the [a] preaching of the Word, the [b] administration of the *Sacraments*, & the [c] loosing of the sins of *penitent* sinners. Vpon these and the like grounds, [d] *Athanasius* plainely affirmeth, that the *Sabbath* Day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the [e] *Lords Day*, because it was ordained of the *Lord*, for the memorfall of his *Resurrection*. And as the Name of the [f] *Lord* honoureth the one, so doth it the other. And as the Lord of the Sabbath, by his *royall* Prerogatives, and *transcendent* authority, could; so he had also reason to change the Holy *Sabbath* from the seventh day to this, whereon we keepe it. For, as concerning that seventh *day*, which followed the fixe dayes, where in God finished the Creation: there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason & occasion, it might very well be changed and altered unto some other seventh day. For the Comandement doth [*] nam

a *Acts* 2, 1, 4.
b *Acts* 2, 31. 41, 22.
c *Acts* 2. 31. 39.
d *Athan.* in front. spicio hom. de sent.
e *Apo.* 1, 1. *The Scripture of the New Testament gives not this honourable title to any thing but only to the blessed Sabbath & holy Supper. For as he sanctified the Lords Supper in stead of the passeover: so did he the Lords Day, in the Jewish Sabbaths room.*

f 1. Cor. 11, 20. * Jo. Wolph. Cromo. de Tem. lib. 2. c. 3. pag. 229. Legis sabbatum in est, sex diebus operatis negotiis incumbere, septimo divino cultui dare operam.

say,

ſay, Remember to keepe holy *the ſeventh day, next following the ſixth day of the creation*, or this, or that *ſeventh* day: but indefinitely remember that thou keepe Holy a *ſeventh Day*. And to ſpeake properly, as wee take a day for the *diſtinction of time*, called either a day *naturall*, conſiſting of 24 houres; or a day *artificiall*, conſiſting of 12 houres, from Sun-riſing, to Sun-ſetting: and withall conſider the Sunne-ſtanding *ſtill* at noone, in *Iehoshuahs* time, the ſpace of a whole day: and the Sunne *going backe* tenne degrees (*viz.* five houres, almoſt halfe an artificiall day) in *Ezechias* time: the *Iewes* themſelves could not keepe their Sabbath upon that *preciſe* and *juſt diſtinction of time*, called at the firſt, the ſeventh day from the Creation.

Ioſh. 10 12, 13.

2 King. 20, 11.

Adde hereunto, that in reſpect of the diverſity of *Meridians*, and the *unequall riſing* and *ſetting* of the Sunne, every day varieth in ſome places a *quarter*, in ſome a *halfe*, in other a *whole* day: Therefore the Iewiſh *ſeventh day*, cannot preciſely bee kept at the *ſame inſtant* of time, every where in the world.

Chriſtoph. Helvic. Syſt. cont. Theol. cum Iudaïs c. de Sab.

Now, our Lord *Ieſus* having autority, as *Lord over* the *Sabbath*, had likewiſe now farre greater reaſon & occaſion to tranſlate the Sabbath from the *Iewiſh* ſeventh Day, unto the ſeventh Day, whereon Chriſtians

Matth. 12, 8.

doe keepe the Sabbath.

1. Becauſe, that by his *Reſurrection* from the dead, there is wrought a *new ſpirituall Creation* of the World: without which all the Sonnes of *Adam* had beene turned to everlaſting *deſtruction*, and all the workes of the firſt Creation had miniſtred no *conſolation* unto us.

And in reſpect of this new ſpirituall Creation, the Scripture ſaith, that a *Old things are paſſed away, and all things are become new*: b *new* creatures, c *new* people, d *new* men, e *new* knowledge f *new* Teſtament: g *new* Commandements; h *new* names, i *new* way, k *new* ſong, l *new* garment, *new* wine, *new* veſſels, m *new* Ieruſalem, n *new* Heaven, and a *new* Earth. And therefore of neceſſity there muſt be in ſtead of the old, a *new*o Sabbath *day*, to honour & praiſe our Redeemer, and to meditate upon the *worke* of our Redemption, and to ſhew the new change of the *Old* Teſtament.

3. Becauſe that on this day *Chriſt reſted* from all his *ſufferings* of his *Paſſion* and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the *firſt creation*; whereby *God* mightily manifeſted himſelfe unto his creature, deſerved a Sabbath for to ſolemnize the memoriall of ſo great a worke, to the honour of the worker, and therefore cals it

Iſa. 65, 17. Iſa. 66 22. Pſalm. 90. 3.

a 2 Cor. 5. 17. b Gal. 6, 15. c 1 Pet. 2, 10. d Epheſ. 4. 24. e Cor. 1. 10. f Matt. 26, 28. g Iohn 13, 14 h Apo. 2, 17. i Heb. 10, 10 k Apo. 32. l Luke 5 36. m Apo 21. n 2 Pet. 3. 13. o Iſa. 66, 22 Heb. 5. 9.

mine holy Day : much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ* (*whereby hee mightely declared himselfe to be the Sonne of God* deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called *the Lords Day*: For, as the deliverance out of the captivity of *Babylon*, being greater, tooke away the name from the deliveranne out of the *bondage of Egypt*: so the *day* whereon *Christ* finished the *Redemption* of the World, did *more* justly deserve to have the Sabbath kept on *it*, than on that day, wherein *God* ceased from *creating* The World. As therefore in the *Creation*, the *first day* wherein it was finished, was *consecrated* for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must bee dedicated to a holy rest: But still a seventh *day* kept, according to *Gods* morall Commandement. The *Iewes* kept the *last* day of the Weeke, beginning their *Sabbath* with the *Night*, when *God* rested: but Christians honour the Lord *better*, on the *first* day of the *weeke*, beginning the *Sabbath* with the *day*, when the *Lord arose*. They kept their *Sabbath* in remembrance of the Worlds Creation: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords* Day, being the *first* of the *Creation*

Isai. 58 13.
Rom. 1, 4.
Apoc. 1 10.
Ier. 23, 7, 8.
Gen. 2, 2. Lev. 23, 32. Neh. 13, 19. Matth. 28, 1. Acts 20, 7. 1 Cor. 16, 2.

and *Redemption*, puts us in mind both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Olde Testament*. God, by the *glory* consisting of *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *light*, *and Sabbaths rest*: So under the *New Testament*, *Christ the true light of the World*, approacheth in the *middest of the Lamps*, *and seven golden Candlesticks*, to put us in minde to honour our Redeemer, in the *light of the Gospell*, of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the Creation; it stood with *great reason*, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day diminish* the glory of the *Sabbath*: but rather being added, *augments* the *dignity* thereof: as the name *Israel*, added unto *Iacob*, made the Patriarke the more *renowned*.

Exod. 37.

Apoc. 1, 13.

Gen. 32, 11.

The reason taken from the example of *Gods resting* from the *worke* of the *Creation* of the *World*, continued in force, till the *Son* of *God ceased* from the *worcke* of the *Redemption* of the *World*, and then the *former gave* place to the latter.

4. Because it was foretold in thee *Old Testament*: that the *Sabbath* should bee kept (under the *New Te-*

Psalm. 118.

stament

ſtament) on the *firſt day* of the weeke.

For firſt, in the 110 *Pſalme*, which is a Prophecie of *Chriſt*, and his Kingdome, it is plainly foretold, that there ſhould *bee a ſolemne day of Aſſembling, wherein all Chriſts people ſhould willingly come together in the beautie of holineſſe.* In ſo much, that *no raine* (of peace) *ſhall bee upon thoſe Families, that in that Feaſt will not goe up to Ieruſalem* (the Church) *to worſhip the King, the Lord of Hoſts.* Now on what day this holy *Feaſt*, and *Aſſembly*, ſhould be kept, *David* ſheweth plainly in *Pſalme* 118; which was a prophecie of *Chriſt* as appeares *Mat.* 21, 42. *Acts* 4, 11. *Epheſ.* 2, 20. as alſo by the conſent of all the *Iewes*, as *Hierome witneſſeth*: For ſhewing, how *Chriſt* by his ignominious death ſhould *be as a ſtone rejected of the Builders, the chiefe Rulers of Iudea, & yet by his glorious Reſurrection, ſhould become the chiefe ſtone of the Corner:* he wisheth the *whole Church* to keep holy *that day*, whereupon *Chriſt* ſhould effect this wonderfull worke: ſaying *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And ſeeing that upon this day that which *Peter* ſaith of *Chriſt*, appeareth to bee true, *That God made him both Lord, and Chriſt, Acts* 2, 36. Therefore the whole Curch under the *New Teſtament*, muſt celebrate the *Day of Chriſts Reſurrection*. *Rabby Barhay* alſo ſaw by the fall of *Adam* on the firſt day, that on

Zach. 13, 17.

Pſalm. 118. 24.

the same day, the *Messias should finish the Work of Mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleepe unto the Morning*, that *Messias* should rest in his grave all their Sabbath Day. And he gathereth from that speech, *Genesis. 1*, on the first day, *Let there bee light*; that the *Messias* should rise on the *first day of the Weeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of *darkenesse* and death, Vhe Hebrew Author of the [a] *Booke*, called *Sedar, Olam, Rabba, cap. 7*, recordeth many memorable things, which were done upon the first day of the weeke, as so many types, that the chiefe worship of God should (under the *New Testament*) bee celebrated upon this Day As, that *on this Day the cloud of Gods Majesty first sate upon his people.* Aaron *and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publikely unto God. The first day, wherein fire descended from heaven. The first day of the world, of the yeere, of the moneths, of the weeke, &c.* All shaddowing that it should bee the first and chiefe Holy-day of the *New Testament.* Saint [b] *Augustine* proveth by divers places, and reasons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets under the Old Testament, did sore-*

Zebar. upon Gen. fol. 21 N. Broughton. Require of Consent. pag. 50 51.

a Ex H. Welphii chron. de Temp. lib. c. 2

b Aug. Epist. 119. c. 13.

see, and know, that our Lords Day was shadowed by their eight day of [Circumcision. And that the Sabbath should bee changed from the seventh day, to the eighth, or first day of the Weeke. And [c] Iunius out of Cyprian saith, that Circumcision was commanded on the eight Day, as a Sacrament of the eight day, when Christ should arise from the dead. The Councell Foro-Iuliense affirmes, that Esay prophecyed of the keeping of the Sabbath upon the first day of the weeke. If this Mysterie was so cleerely seene by the Fathers, under the shadowes of the [d] Old Testament: sure, the God of this world hath deepely blinded their minds, who cannot see the truth thereof, under the shining light of the Gospell. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured & foreprophecied under the Old Testament.

[c] Sacramentũ hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostrã, &c. ut scribit ad Fidum Cyprianus, lib. 3. Epi. 10 Iun. in Gen. 17.

[d] 2 Cor. 4, 4.

V. According to their Lords minde and Commandement, and the direction of the Holy Ghost (which always assisted them in their Ministeriall Office) the Apostles in all the Christian Churches (which they planted) ordained, that the Christians should keepe the Holy Sabbath, upon that seventh day, which is the first Day of the weeke; [e] Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe yee also. Every first day of the weeke, &c. when ye come toge-

[e] 1 Cor. 16, 1, 2.

together in the Church [b] bening the Lords Day) to eate the Lords Supper, [c] to remember and shew the Lords death till hee come, &c. In which words, note:

I. That the *Apostle ordained* this Day to bee kept holy: therefore a divine Iistitution.

II. That that Day is named the *first day* of the weeke; therefore not the *Iewish* seventh, or any other.

III. *Every first day* of the weeke: which sheweth a perpetuity.

IV. That it was ordained in the *Churches of Galatias* as well as of *Corinth*, and he settled *one uniforme order* in all the [d] *Churches of the Saints*: therefore it was *universall*.

V. That the exercises of this Day, where [e] *collections* for the poore (which appeares by the *Acts* 2. 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the Word, and *Administration* of the Sacrament: therefore it was spirituall.

VI. That he will have the *collection* though necessary, removed, against his comming, least it should hinder his preaching: but not their holy

[b] The Syriack translation hath, Quum congregamini, non fiet justum est in die Domini nostri, comeditis & bibitis. The Arabian translation also hath thus. Non comeditis & bibitis pro ut vere diebus Domini nostri decet, and Beza confesseth that in some ancient Greeke Copye, there is read, τὴν κυριακὴν, The Lords Day added to every first, &c. [c] 1 Cor. 11. 20, 25, 26. [d] 1 Cor. 14. 33. [e] As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act. 20. 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: & worthy should the Apostle require the collection to bee made on the first day of the weeke, but because then on that day the holy Assembly was held in the Apostles time? 1 Cor. 16. 2. &c 1 5. mate-

meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a neceſſitie.

And in the ſame Epiſtle Saint *Paul* proteſteth, that hee delivered them *none other* Ordinance, or doctrine, but *what he had received of the Lord.* In ſo much that he chargeth them, that *If any man thinke himſelfe to be a Prophet, or ſpirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But hee *wrote* unto them, and *ordained* among them, to keep their Sabbath on the *firſt day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very *Commandement* of the Lord. And how can hee be *either* a true Prophet, or have any grace of Gods Spirit in his heart, who, ſeeing ſo cleerely the Lords day to have beene inſtituted and ordained by the Apoſtles, will not acknowledge the keeping Holy of the *Lords Day*, to bee a *Commandement* of the Lord? The *Iewes* confeſſe this *change* of the Sabbath, to have beene made by the Apoſtle, *Peter Alphonſus in Dialog. contra Iudeos, Tit. 12.* They are therefore more blind & ſottish than the *Iewes*, who prophanely deny it. 1 Cor. 7 14, 3.

At *Troas* likewiſe *S. Paul*, together with ſeven of the *chiefe* Euangeliſts of the Church, *Sopater, Ariſtarchus, Secundus, Gaius, Timotheus, Tichicus*, and Act. 20, 4. 5, 6. &c.

Trophimus, and all the Christians that where there : kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, & receiving the *Lords Supper*.

And as it is a thing to bee noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread upon the first day of the weeke*, that is, to bee partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1. *Cor.* 11, 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who onely are called Disciples, *Acts.* 11, 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath *day*, to the place where the Iewes and their Proselytes were wont to pray, and there preached unto them. *Acts.* 16, 12. 13. So that it is as cleere as the Sunne, that it was the Christians usuall manner, to passe over the *Iewish* seventh *day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth *S. Iohn* call this the *Lords Day*, but because it was a day knowne to bee generally kept holy, to the honour of the Lord *Iesus* (who *rose* from *death* to *life* upon *that day*) throughout all the Churches which the Apostels

Acts 1, 11. 4. *&c.*

planted

planted? Which *S. Iohn* called the b *Lords Day*; the rather to stirre up Christians to a *thankefull* remembrance of their *Redemption*, by *Christs* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new world*, is in *Christ*; and from him, conveyed to Christians. And because there cannot *come* a *greater* Authoritie, than that of *Christ* and his *Apostels*: nor the like cause, as the *new Creation* of the World: therefore the Sabbath can never be altered from *this* day, to any *other*, whileſt this world lasteth. Adde hereunto, how the *Scripture* noteth, that in the *first planting* and settling of the *Church*, nothing was done, but by the speciall *order* and *direction* of the *Apostels*, 1. *Cor.* 11, 34. 1. *Cor.* 14, 36, 37. *Tit*, 1, 5. *Act.* 15, 6, 24. and the *Apostles* did nothing but what they had warrand for from *Christ*, 1 *Cor.* 11, 23.

To sanctifie then the *Sabbath* on the *seventh Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the same *perpetuall* Commandement, which *bound* the *Iewes* to keepe the Sabbath on *that* seventh day, to celebrate the *worlds Creation*, *binds Christians* to solemnize the Sabbath on this *seventh day*, in *memoriall* of the *Worlds*

b *Apoc* 1, 10. Mos Christianus, &c. *It is the manner of Christians to call it the Lords Day* Beda in *Luca* c. 14. *Heb.* 2, 5. *Heb.* 3, 11, and 5, 9.

Redem-

Redemption: for the fourth *Commandement*, being a *Morall* Law, requireth a *seventh day* to bee kept holy for ever. And the *Moralitie* of this, as of the rest of the Commandements, is *more religiously* to bee kept of us under the *Gospell*, than of the *Iewes* under the *Law*, by how much wee (in Baptisme have made a more *speciall Covenant* with God, to keepe his Commandements: and *God* hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit*, to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainely appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

I. BEcause *all* the reasons of this *Commandement* are morall and perpetuall: And God hath *bound* us to the obedience of *this Commandement*, with more forcible reasons, than to *any* of the rest. First, because hee did fore-see, that irreligious *men* would either more carelesly *neglect*, or more boldly *breake* this *Commandement*, than any other. Secondly, because that in the *practice* of *this* Commandement, the *keeping* of *all* the other consisteth: which makes God so often complaine, that all his *worship* is neglected or overthrowne, when the *Sab-*

bath

bath is either *neglected* or *transgressed*. It would make a man amazed (saith *Mr. Calvin*) to consider, how oft, and with what *zeale and protestation*, *God* requireth all (that will bee *his people*) to sanctifie the *seventh day*. Yea, how the *God of mercy mercilesly* punesheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

Iorem. 17.22. Exe. 20 19,20, 21,24. Exe.23 38. Neh.9. 4. Ex Bodin. de repub. lib.4. cap. 4.

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serve his turne) make any conscience to breake any of the other Commandements, so he may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore *God* placed this *Commandement* in the *middest* of the two Tebles, because the keeping of *it*, is the best helpe to the keeping of all the rest. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serve God, *when* hee listeth, and what will shortly become of *Religion*, and that *Peace* and *Order*, which God will have to be kept in *his Church*? *The Sabbath Day is Gods market-day* for the weekes *provision*, where in *He* will have us to come unto *him*, and *buy of him without Silver of Money*, the *Bread* of Angels, and *Water* of life, the *Wine*

1. Cor. 14,33, 40.

Esa. 55, 1,2.

of the

of the Sacraments, and *Milke* of the Word to feed our Soules: *tryed Gold*, to enrich our Faith: precious *Eye-salve*, to heale our ſpirituall blindneſſe: & the *white Rayment* of Chriſts Righteouſneſſe, to cover our filthy nakedneſſe. He is not *farre frō* true *piete*, who makes Conſcience to *keepe* the *Sabbath* day; but he who can *diſpence* with his Conſcience to *breake* the *Sabbath* for his owne profit or pleaſure, his *heart* never yet felt; what either the *feare* of God, or *true* religion meaneth. For, of *this* Commandement may that ſpeech of *S. Iames* bee verified; *Hee that faileth of one, is guiltie of all.* Seeing therefore, that *God* hath *fenced* this Commandement with ſo many *morall* reaſons, it is evident, that the Commandement it ſelfe is *morall.*

Apoc. 3. 11.

Iam. 2. 9.

2. Becauſe it was commanded of God to *Adam* in his *Innocency:* whileſt (holding his happineſſe, not by Faith in *Chriſts Merits*, but by Obedience to *Gods Law*) hee *needs* no Ceremony, ſhadowing the Redemption of Chriſt. A Sabbath therefore of a *ſeventh day* cannot be ſimply a Ceremonie, but an Eſſentiall part of Gods worſhip, enjoyned unto Man when there was but one condition of all men. And if it was neceſſary for our *firſt Parents* to have a *Sabbath Day:* to ſerve *God* in their *perfection*, much more need their *Poſteritie* to keepe the *Sabbath*

Gen. 2. 3.

in

in the ſtate of their *corruption*: And ſeeing *God himſelfe* kept *this* day *holy*, how can that *man* be holy, that doth *willfully* prophane it?

3. Becauſe it is one of the Commandements which *God* ſpake with his owne mouth, and twice [a] wrote with his *owne* fingers in Tables of ſtone, to ſignifie their authority and perpetuity. All that GOD wrote, were *morall* and *perpetuall* Commandements, and thoſe are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine Commandements*. The Ceremoniall that were to be *abrogated by Chriſt*, were written all by *Moſes*: But this of the Sabbath, with the other nine, written by God himſelfe, were put into the Arke, where no ceremoniall Law was put: to ſhew that they ſhould bee the perpetuall rules of the Church, yet ſuch as none could *perfectly* fulfill and keepe, but onely *Chriſt*.

[a] Exo. 34 1, &c.

Deut. 4 13.

Deut. 4 4.

1 Reg. 8. 9. Heb. 9, 3.

4. Becauſe *Chriſt* profeſſeth, *that hee came not to deſtroy the morall Law*: and that the *leaſt* of them ſhould not bee *abrogated* in his Kingdome of the *new Teſtament*. In ſo much, that *whoſoever breaketh one of the leaſt of theſe tenne Commandements, and teacheth men ſo* hee ſhould *bee called the leaſt in the Kingdome of Heaven*; that is, hee ſhould have no place in his Church.

Matth. 5, 17.

Matth. 5, 19.

Now

Now, the Morall Law commandeth one *day* of ſeven to bee perpetually kept a Holy Sabbath. And Chriſt himſelfe *expreſly* mentioned the keeping of a *Sabbath* among his Chriſtians, at the deſtruction of *Ieruſalem*, about 42 yeeres after his Reſurrection. By which time, all the *Moſaicall* ceremonies (except eating of Blood, and things ſtrangled) were by a publike Decree of all the Apoſtles *quite abolished*, and abrogated in Chriſtian Churches. And therefore Chriſt admonished his Diſciples, *to pray that their flight bee not in the Winter, nor on the Sabbath Day*. Not in the Winter, for that (by reaſon of the *foulenesſe* of the wayes & weather) their flight ſhould be more *painefull* and *trouble ſome* unto them: not upon the *Sabbath*, becauſe it would bee more *grievous* to their hearts, to ſpend *that Day* in toyling to ſave their *lives*, which the Lord had commanded to be ſpent in *holy exerciſes*, to comfort their *ſoules*. Now if the ſanctifying of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to have fled on *this day*, no more than on any *other* day of the weeke. But in that *Chriſt* doth tender ſo much this feare and griefe of being driven to *flie on the Sabbath day*: & therefore wisheth his to pray unto God to *prevent ſuch* an occaſion: hee pleinely *demonſtrates*, that the *obſerva-*

Acts 15, 20. 21, 24. 28.

Matth. 24, 20.

tion

tion of the Sabbath is no abrogated ceremony, but a *morall* Commandement, confirmed and eſtablished by Chriſt among Chriſtians. If you would know the *day* whereupon Chriſt appointed Chriſtians to keep the *Sabbath*; *S. Iohn* will tell you that it was on the *Lords day*, *Apoc.* 1, 10. if you will know on what *day* of the *weeke* that was, *S. Paul* will tell you, that it was on every *firſt day* of the weeke, 1 *Cor.* 16, 1.

As *Chriſt* admoniſhed, ſo *Chriſtians* pray, and according to their prayers, God (a little before the wars began) *warned* by an *Oracle*, all the *Chriſtians in Ieruſalem* to depart thence and to go to *Pella*, a little towne beyond *Iordan*: and ſo to eſcape the wrath of *God*, that ſhould fall upon the City and Nation. If then a *Chriſtian* ſhould not, without *griefe of heart*, flye for the *ſafety* of his life on the *Lords day*, with what joy or *comfort* can a true Chriſtian *neglect the* holy *exerciſes* of Gods worſhip in the Church, to ſpend the greateſt part of the *Lords Day*, in prophane and carnall ſports, or ſervile labour? And ſeeing the *deſtruction* of *Ieruſalem* was both a *type*, and an aſſurance of the deſtruction of the *World*: who ſeeth not, but that the holy Sabbath muſt continue till the very end of the world?

Euſeb. hiſt. Eccleſ. l. 3. c. 5 *It is probable, that this Oracle was that voice.* (Migremus hinc) *which with an eare (as they ſay) was heard by night in the Temple, mentioned by* Joſephus de bello Iudaico l. 7. c. 12 Mat. 24. 3 5

Law was injoyned to the *Iewes only*, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but *one* state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Iewes*. So that all *Magistrates* and *Householders* were commanded to *constraine all Strangers*, (as well as their owne *Subjects*, and *Family*) to observe the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partitionwal* to separate *Iewes* & *Gentiles*: But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*, it is evident that it is no *Iewish* ceremony. And seeing the same authoritie is for the *Sabbath*, that is for *marriage*, a man may as well say, that *marriage* is but a ceremoniall Law, as the *Sabbath*. And *remember* that where *marriage* is tearmed but *once* the covenant of *God*, becauſe inſtituted by *God* in the *beginning*: So the Sabbath is *every where* called the *Sabbath of the Lord thy God*, becauſe ordained by *God in the ſame beginning*, both of *Time*, *ſtate*, and *perpetuitie*: therefore not ceremoniall.

Isa. 56, 6.

Nehem. 13, 11. &c. Ephes. 2 14.

Prov. 2 17. Matth. 19, 6.

*Matrimonium inſtitutum. Heut. Rom. 7 19. Gen. 1, 28. Iob 9, 9 Iob 31. 31. Amos 5, 18.

The *corruption of our nature found in the *manifeſt oppoſition* of *wicked men*, and in the *ſecret unwillingneſſe* of *good men* to ſanctifie *ſincerely* the *Sabbath*,

ſufficient-

sufficiently demonstrateth, that the commandement of the *Sabbath* is *Spirituall* and *Morall*.

7. Because that as God by a *perpetuall Decree* made the Sun, the Moone, and other Lights in the firmament of Heaven, not onely to divide the *day from the night*, but also to be for [a] *Signes*, and for [b] *Seasons*, and for [c] *dayes* & for [d] *yeeres*: so hee ordained in the *Church* on earth, the holy Sabbath to bee not onely the *appointed season*, for his solemne worship: but also the perpetuall *rule & measure of time:* So that as 7 dayes make a *weeke*, foure *weekes* a *moneth*, twelve *moneths* a *yeere*: so [e] *seven yeeres* make a *Sabbath of yeere*, seven *Sabbath of yeeres* a *Iubilee*, or 80 *Iubilees*, or 4000 yeeres, or after *Ezechiel* 4000 Cubits, the whole time of the *Old Testament*, till Christ by his *Baptisme* and *Preaching*, began the state of the *New Testament*. Neither can I heere passe over without admiration, how the Sacrament of *Circumcision* continued in the Church 39 *Iubilees*, from *Abraham*, to whom it was first given, unto the *Baptisme* of *Christ* in *Iordan*: which was just so many *Iubilees* (after *Bucholcerus* accompt) as the World had cõtinued before frõ *Adã*, to the birth of *Abrahã*. *Moses* began his Ministery in the 80 yeere of his age.

a To distinguish twixt Spring & Harvest, Summer & Winter, & to foreshew Iudgements to come.
b Moadim 68. Sacred times appointed for Gods holy worship, having speciall significants & promises.
c Out of the seven dayes of that weeke from the other.
d Solar, Sabbatarij & Iubilee,

d Exod. 23, 11, 12. e Iudex Chr. Apud Ann. Mundi 1998.

Christ enters upon his office in the eighty *Iubilee* of the worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule over *Egypt*. *Gen.* 41, 46. and the *Levites* began to serve in the Tabernacle at thirty yeeres old: So *Christ* likewise, to answer these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thirtie yeeres of age. *Luke* 3, 23. in the midst of *Daniels* last weeke: and so (continuing his Ministery on earth three yeeres and a halfe) finished our Redemption, and *Daniels* period, by his *innocent death* upon the Crosse. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*. For example:

The seventy * weeks of *Daniel* beginning the *first yeere of Cyrus*, and the 3439 yeere of the world, containe so many *yeeres*, as the World did *weekes* of yeeres unto that time: and so many *weekes of yeeres*, as the world had lasted *Iubilees*. *Daniels* seventie weekes of yeeres contained foure hundred and 90 single yeeres; the world before that time, 490 *weekes* or *Sabbaths* of yeeres. *Daniels* period 70 *weekes*, the worlds 70 *Iubilees*: So that no comfort the Church for their 70 yeeres captivitie, which they had now

* *After Mr. Robert Pont. his computation, Treatise of the last dayes of the world published Ann. Dom. 1600. Robert Pont. Treatise of the last dayes, pag. 17.*

accor-

according to *Ieremies* [a] Prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70 [b] *weekes* or *Sabbaths of yeeres*, that is, 70 times 7 yeeres, or 490 yeeres, their eternall redemption from hell should bee effected by the death of *Christ*, as sure as they were now redeemed from the captivitie of *Babylon*. This period of *Daniel*, containing 70 *Sabbaths*, or 10 *Iubilees* of yeeres, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeere of his raigne over the *Babylonians*, mentioned *Hezec.* 1. 1. and ends justly at the time that *Christ* dyed upon the crosse. * From the death of *Christ*, or the last end of *Daniels* weekes, to te seventie and one yeere of *Christ*, the world is measured by seven *seales*; or seven *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those seven *seales*, the world is measured to her end by [c] 7 *Trumpets*, each containing 245 yeeres (as some conjucture, about 440 yeeres hence, the truth will appeare: *Enoch* the seventh from *Adam*, having lived so many yeeres, as there are *dayes in the yeere*, 365, was translated of God in a Sabbaticall yeere *Moses*, the seventh from *Abraham*, as another *Enoch is buried of God*, [d] but borne in a *Sabbaticall* yeere of the world, 2373 and in the 777 yeere since the flood (after *Broughtons* computation) is saved,

a Ier. 25, 11, 29

b Dan. 9, 1.

* Apoc. 5, 1.

c Apoc. 8, 2, & 9, 1.

Napier on the Apoc. Propos. 6, 8, 9, & his Reformed Prop. Of the last age of the World, p. 12. Bachul. 2. Index Chr.

d Broughtons concord. A. M. 1950. Dom. 30. Pent. Sabb. Iub.

as a new *Noah* in a Reede *Arke*, and liveth a *Builder* of the Church; so long as *Noah* was building the *Arke*, 120 yeeres. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023 of the World. The fifth yeere of *Iesbuah*, beeing 2500 yeeres from the Creation of the world, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbaticall* yeere, and the [a] 50 *Iubilee* from the Creation of the world. At this yeere *Moses* begins his *Iubilee*, by which (as with a chaine of thirtie linkes) he tyeth the parting of *Canaans possession* to the *Israelites* by *Iesbuah*; to the opening of the *Kingdome of Heaven* to all beleevers by *Iesus*. And so carryeth the Church of the Iewes by a [b] joyfull streame of *Iubilees* from the *Type* to the *substance*, from *Canaan* to *Heaven*, from *Iesbuah* to Iesus; for Christ at the end of *Moses* thirtie *Iubilees*, and the beginning of the 20 yeere of his age, at his Baptisme *openeth heaven*, and gives the *cleerest vision* of the *blessed Trinity*, that was seene since the world began. And by the silver *trumpet* of his *Gospell*, proclaimes, according to the Prophecie of *Esay*: eternall Redemption to all that repent, and beleeve in him.

And the yeere of our Saviour Christs birth, beeing the 3948 of

[a] Pont. pag. 21 Buch. Chron. apud A.M. 2500.

[b] *Iubilee some derive of Trumpets of Rams homes, where with the Iubile was sounded: others from Iuba, a stream, because they carry us to the death of Christ, the author of everlasting rest and joy, Isa. 61 Luke 4.*

the

the world, was at the end of a *Sabbaticall* yeere; and the * 564 *Septenary* of the World. *Moſes* maketh the common age of all men, to bee *ten times ſeven.* Pſalme 90. and every ſeventh yeere commonly produceth ſome notable [a] change or accident in mans life; And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the ſeventh day of his *Conception*, hath *all his members* finished, & from that day groweth to the perfection of *birth*: which is alwayes either the ninth, or ſeventh moneth. At *ſeven yeeres old*, the child *caſts his teeth*, and receives new, And every *ſeventh yeere* after, there is ſome alteration or change in Mans life, eſpecially at *nine times ſeven*, the *Climactericke* yeere, which by experience is found to have beene fatall to many of thoſe learned [b] men, who have beene the chiefeſt lights of the World. And if they eſcaped that yeere, yet moſt of them have departed this life in a *ſeptenary yeere*: *Lamech* dyed in the yeere of his life, 777. *Methuſalem*, the longeſt liver of the ſons of men, dyed when hee began to enter his nine hundreth and 70 yeere. *Abraham* dyed: when hee had

* Pont. *of the laſt declaying age of the World.* pag. 12 13, 21.

[a] Quidam tempora ſeptenis annis 63 conſtitu. Beda de Repub. lib. 4. cap. 2. [b] *Ariſtotle, Cicero, Bernard, Bucer, Eraſmus, Luther, Melanchthon, Sturmius.*

lived 25 times 7 yeeres. *Iacob* when he had lived 21 times 7 yeeres. *David*, after hee had lived 10 times 7 yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that hee was borne: so did the Maiden Queene * *Elizabeth*, of blessed & never-dying memory, who came into this world the *Eve of the Nativitie of the blessed Virgin Mary*: and went out of this World on the *Eve of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in his 15 *septenary*. *Hieronme*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8 *septenary*. And *Iohannes de temporibus*, who lived 361 yeeres, dyed in [a] the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of *a man* is measured by the *Sabbath*: for how [b] many yeeres soever a man liveth here, yet his life is but a life of *seven dayes* multiplyed: so that in the nomber of 7 there is a mysticall perfection, which our understanding cannot attaine unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *Seventh-day Sabbath*, in knowing and worshipping *GOD* in this life: that so from Sabbath, to Sabbath; wee may bee translated to the eternall glorious *Sabbath* of rest

and

* Shee never, that is, (what can there more be said?) in earth the first, in heaven the second Maid.

a Bodin Bachelo.

b Climax vitæ virorum fere septenarius, aut novenarius: Fœminarum verò senarius definitur, Bodin de Repub. lib. 4. cap. 2.

and bliſſe, in the life to come.

By the conſideration whereof, any man that looketh into the *holy Hiſtory*, may eaſily perceive, that the whole *courſe* of the world is drawne, and guided by a *certaine Chaine* of Gods providence, diſpoſing all *things* in *number, meaſure,* [a] and *weight*: All *times* are therefore meaſured by the *Sabbath*, ſo that time and the Sabbath can never be ſeparated: And the [b] *Angell* ſweares, that this *meaſuring of time* ſhall continue, *till that thime* ſhall be no more: And as the Sabbath had his *firſt inſtitution* in the * *firſt Booke* of the Scriptures, ſo hath it his *confirmation* in the *laſt*: and as this Booke doth *authorize* this day; ſo this day *graceth* the Booke: in that the matter thereof was revealed upon ſo holy a day, the *Lords* revelation upon the *Lords Day*. As well therefore may they pul the Sunne, Moone, and Starres out of the Heavens, as abolish the Holy Sabbath (Times Mete-rod) out of the Church: ſeeing the Sabbath is ordained in the *Church* (as well as the Sunne and Moone in the firmament) for the diſtinction of times.

8. Becauſe that the whole Church by an [c] univerſall conſent, ever ſince the *Apoſtles* time, have ſtill held the

a *Wiſd.* 11, 17. *H. Wolph.* procem Chro. b *Apo.* 10. 6. Tempus eſt rerum mundanarum duratio extrinſecus obſervata, *H. Wolph* Chr. cap. 1. Tempus eſt mundo copit, & una deſiturum eſt, lib. *Gen.* 2, 3. † *Apo.* 1, 10. c Si quid horum tota die per orbem frequentat Eccleſia. Nam hoc quis ita faciendum ſit diſputare, inſolentiſſimæ inſaniæ eſt. *Aug. Epiſt.* 118, *ad Ian. Synod. Col. gen.* 9, cap. 9. *Ignat. ad Magnef.*

commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the *first* day of the weeke, to be the institution of *Christ* and his *Apostles*.

The Synode, called *Synodus Colmiensis*, saith, that the *Lords* Day hath beene famous in the Church ever since the *Apostles* time, *Ignatius* Bishop of *Antioch*, living in *S. Iohns* time, saith, *Let every one that loveth Christ, keepe holy the Lords Day, renowned by his Resurrection,* [a] *which is the Queene of dayes, in which death is overcome, and life is sprung up in Christ.* *Iustin Martyr*, who lived not long after him, sheweth, how the Christians kept their *Sabbath on the Lords Day*, as we doe. [b] *Origen.* who lived about 180 yeeres after Christ, shewes the reason why the Sabbath is translated to the Lords Day. [c] *Augustine* saith, *That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that Day. Et ex illo capit habere festivitatem suam,* and by Christ it was first ordained to bee kept holy. And in another place, *that the Apostles appointed the Lords Day to be kept with all religious solemnitie, because that upon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.*

As therefore [d] *David* said of the *Citie of God*, so may I say of the *Lords Day*.

Glorious

a Apolog. 2.
b Origen. Homilia 7 super Exod. 1 Epist. ad Iac. 119. c. 13. & ad Casul. Epist. 86
c August. de temp. serm. 251.
d Psal. 87. 3. Aug. de tem. serm. 251. & 154. Conc. Const. can. 8. Welthius Chr. l. 1 cap. 10 Mussi. Ripam. postil. Dom. Pasch. Dionth. [illegible] 52.

Glorious things are ſpoken of the Day of the Lord: for it was the *Birth-day* of the world, the *firſt day* wherein all creatures began to have being. In it, *Light* was drawne out of *darkeneſſe*. In it, the Law was given on Mount *Sinai*. In it, the *Lord roſe* from death to life. In it, the *Saints* came out of their graves, aſſuring that on it *Chriſtians* ſhould riſe to *newneſſe* of life. In it, the *Holy Ghoſt* deſcended upon the *Apoſtles*. And it is very probable, that on the *ſeventh Day*, when the [a] *ſeven Trumpets* have blown, the curſed *Iericho* of this world ſhall fall, and our true [b] *Ieſus* ſhall give us the *promiſed* poſſeſſion of the *heavenly Canaan*.

Hee that would ſee the uniforme conſent of Antiquitie, and practice of the Primitive Church in this point, let him reade [c] *Euſebius* Eccleſiaſticall hiſtory, *Lib.* 4. cap. 23. *Tertullian lib. de Idololatria, c.* 14. *Chryſ. Serm.* 5. *de reſurrectione. Conſtitut. Apoſt. lib.* 7, *cap.* 37. *Cyril. in Ioban. lib.* 12. *cap.* 58. Of this judgement are all the ſound new writers: See *Foxe* on the *Apoc.* 1, 10. *Bucer, in Matt.* 12, 11. *Gualt. in Malac.* 3. *Hom.* 23. *Fulke* on the *Rhemiſts* Teſtam. Apoc. 1, 10. *Chem.* Exam. Con. Trid. par. 4, *De diebus Feſtis. Wolph. Chronol. lib.* 2, *cap.* 1. * *Armin. Theſ. in* 4. *precept*: and innumerable others. Learned *Iunius* ſhall ſpeake for all: *Quamobrem cum Dies Dominicus, &c. Wherefore ſeeing the Lords*

a Ioſh. 6. 13.
b Apoc. 10, 7.
c Aug. ad Caſul. Eph. 36 & ad Ian. 119, c. 19. Aug. Serm. tem. 151, & 154, & Con. 6. Conſtant. cam. 8.
* Non dubitamus quin varie apud Chriſtianos Sabbatum violetur, nõ abſtinendo ab iis quæ aliis diebus licita ſunt. *Armin.*

Iunius Prælect. in Gen. 23.

Day

Day is both by the fact of Christ, (viz. *his Resurrection, and often appearing to his Disciples upon that day,*) *by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath*; inepte faciunt, *they doe foolishly: who say that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe, *The cause of this change in the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succe into the place of the memory of the creation.* Non humana traditione, sed Christi ipsius observatione & instituto: *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his disciples, & came into their assemblies.*

9. Because that the Lord himselfe expoundeth the *end* of the Sabbath, to be a[a] *signe and document for ever, betwixt him and his people, that he is* Iehova *by whom they are sanctified*; and therefore must onely of them be *worshipped*: & upon the paine of death, chargeth his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall: Therefore the

[a] Exod. 31, 13, 14. & c. Ezek. 20 12, 20. Exech. 46, 1, 2 3. & c. Exod. 31, 2. Armin disput. Theol. in præcept. 4 thes. 14

Sabbath

Sabbath is morall and perpetuall, What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Vpon this ground it is, that the Commandement tearmes this Day, the *Sabbath of the Lord thy God.* And God himselfe calles it, *his Holy Day.* And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any creature, is grosse *Idolatry.* For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth *Levit.* 23, 3, 37, 38, &c. and *Ezech.* 20, 20. *Nehem.* 9, 14, the *Sabbath is put* for the *whole worship of God.* And our Saviour teacheth, that *wee must worship the Lord God onely, Matth.* 4. & therefore keepe a Sabbath to the onely honour of *God.* The Holy Ghost notes it as one of *Ieroboams* greatest sinnes: That he ordained a feast *from the device of his owne heart, 1 King.* 12, 33. And God threatneth *to visit Israel for keeping the dayes of* Baalim: that is, of *Lords*, as Papists doe of Saints, *Hos.* 2, 13. but saith that such *forget* him. And so indeed none are lesse carefull in *keeping* the *Lords Sabbath*, than they who are most *superstitious* observers of *Mens holy-dayes.* The Church of *Rome* therefore commits grosse *Idolatry*:

Acts 10, 15.

Isa. 58 13.

Reade H. Wolphius. Chr. de Tem. l. 2, c. 4. p. 118, & 7. p. 104. &c.

First, in taking upon her to *ordaine Sabbaths*, which belongs onely unto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* those Holy-dayes to the *Honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods worship*, *prayers*, *fasting* and *merits*.

Fourthly, in exacting on these dayes of *Mens invention*, , a *greater measure* of solemnitie and sanctification, than upon the *Lords Day*, which is *Gods Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and idolatrous feasts: and onely retaines a few holy-dayes to the honour of God *alone*, and easing of servants, *Deut.* 5, 14. thoug long custome forceth to use the *old* names, for *civill* distinction: As *Luke* used the *prophane* names of *Castor* and *Pollux*, *Acts* 28, 11, and *Christians* of *Fortunatus*, 1 *Cor.* 16, 17. *Mercurius Rom.* 16, 14. and *Iewes*, *of Mardocheus day*, 2 *Machab.* 15, 37.

20. Lastly, the examples of Gods *Iudgements* on Sabbath-breakers, may sufficiently seale unto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with the,

who

who are wilfull prophaners of the *Lords Day*.

The Lord (who is otherwiſe the God of mercy) commanded *Moſes* to ſtone to death the man, who (of a *preſumptuous* mind) would openly goe to gather Stickes on the *Sabbath* Day. The fact was ſmall; True: but his ſinne was the greater, that (for ſo ſmall an occaſion) would preſume to breake ſo great a Commandement. *Num.* 15. 32.

Nicanor offering to fight againſt the *Iewes* on the *Sabbath* Day, was ſlaine himſelfe, and 35000 of his men. 1 *Mac.* 3. 27. 28.

A Husband-man grinding corne upon the Lords Day, had his Meale burnt to ashes.

Another carrying corne on *this day*, had his Barne, & all his corne therein burnt with fire from *heaven* the next night after. *Cant. Mag. del. 12. cap. 6.*

Alſo a certaine Noble-man (prophaning the Sabbath uſually in hunting) had a childe by his wife, with a head like a dog, and with eares and chaps, crying like a hound. *Disp. de tempore, ferm. 117. Tob.*

A covetous *Flax-wife at Kinſtat* in *France*, *Ann.* 1559, uſing with her *maids* to worke at her Trade on the *Lords Day*, it ſeemed unto *them*, that *fire* iſſued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickely quenched: but not taking warning by this, the *third Sunday* after *Cant. l. 2. de lapidib. Temp. admir. vindict. div. Theo. hiſt. Iohan. Fin. l. 9. de Miraculis.*

it tooke

it tooke fire againe, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but through Gods mercy) a childe in the cradle was taken out of the fire alive and unburnt.

Stowes *Abridgement.* Anno 1582. Discite justum monitu Dominum non temnere Christum.

On the 13 of *Ianuary*, *Ann. Dom.* 1582, being the *Lords Day*, the Scaffolds fell in *Paris Garden*, under the people, at a *Bear-baiting*, so that eight were suddenly slaine, innumerable hurt and maimed. A warning to such, who take *more pleasure* on the *Lords Day* to be in a *Theater* beholding carnall *sports*, then to bee in the *Church*, serving God with the *spirituall works of Piety*.

Many fearefull examples of Gods judgements by fire, have in our dayes bin shewed upon divers *townes*, where the prophanation of the *Lords* Day hath bee *openly* countenanced.

Stratford upon Avon was twice on the same day twelve-moneth (being the Lords Day) allmost consumed with fire: chiefely for prophaning the *Lords Sabbaths* & for contemning his Word in the mouth of his faithfull *Ministers*.

Teverton in Devonshire, (whose *remembrance* makes my *heard bleed*) was often times admonished by her godly Preacher, that God would bring some heavy Iudgement on the Towne, for their horrible prophanation of the *Lords Day*, occasioned, chiefely, by

their

their Market on the day followin g. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwelling, where a man might have seene 400 dwelling houses all at once on fire; and above fiftie persons consumed with the flame. And now againe, since the former Edition of this booke, on the fift of *August Anno* 1612. (14 yeeres since the former *fire*) the whole Towne was againe fired, and consumed, except some thirtie *houses of poore people*, with the *Schoole-house*, and *Almes-houses*. They are blind, who see not in this the finger of GOD. God grant them grace when it is next built, to change their Market-day, and to remoove all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower* of *Siloe*, *Luke* 13, 4. and take warning by their neighbours chastisements; feare Gods threatnings, *Ier.* 17. 7, and beleeve Gods Prophets, if they will prosper, 1 *Chron.* 20. 20.

Whilest the Preachers cryed in the Church, prophanenesse, prophanenesse. Gain would not suffer them to heare: therefore when they cryed fire, fire, in the streete, God would not suffer any to helpe.

Many other examples of Gods judgements might bee alleadged: but if these are not sufficient to terrifie thy heart from the willfull prophanation of the *Lords day*; proceed in thy

prophanation: it may be the *Lord* will make thee the next example, to teach others to keepe his *Sabbath* better.

Hee punisheth *some* in this life, to signifie how hee will plague all willfull transgressours of his Sabbaths at the last day.

Thus wee have prooved, that the Commandement of the Sabbath is *Morall*, and that the change of it from the Seventh, to the first day of the weeke, was instituted by the authoritie of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers ceremonies peculiar to the Iewes, were annexed, the rather to bind that people to the more carefull performance thereof. as to the first Commandement, *their deliverance from Egypt*, shaddowing *their redemtion from Hell*: to the first Commandement, *length of dayes in Canaan*, typing *eternall life in Heaven*: to the sixt Commandement, *Abstinence from blood and things strangled*, figuring the care to *abstaine* from all kinde of Murther: and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and no other people: as first, the *double* [a] *Sacrifice*,

Num. 29.38.

[a] Num. 28.9. 10.

appoin-

appointed for them on the Sabbath Day, shaddowing how God will bee ſerved on the Sabbath, with greater obedience than on the week dayes. Secondly, the [b] *rigid, and ſtrict ceaſing from making of Fire*, [c] dreſſing of meate, and all bodily labour, both [d] remembring them of their full deliverance by *Moſes* conduct from the fiery Furnace, and ſlavery of *Egypt*, upon [e] that day: as alſo ſhaddowing unto them *the eternall redemption of their Soules from hell*, by the death of *Chriſt*. Thirdly, the keeping of the Sabbath upon the *preciſe ſeventh day*, *in order of the creation*: ſhadowing to the *Iewes*, that *Chriſt* by his death, and reſting on *their* Sabbath, in the Grave, ſhould bring them *reſt* & *eaſe*, from the burthen and yoke of the Legall ceremonies, *which neither they nor their Fathers were able to beare*, *Act.* 15. 10. *Col.* 2, 16, 17.

And howſoever in *Paradiſe* before mans Fall, the keeping of the Sabbath on the ſeventh day of the *Creation*, was not a *Ceremony*, but an *Argument* of *perfection*: yet after the Fall, it became *Ceremoniall* and ſubject to change in reſpect of the reſtauration by Chriſt; as *Mans life* before the fall, beeing *Immortall*, became afterwards *mortall*: and *nakednesſe* beeing an ornament before, became afterwards a *ſhame*: and *Marriage* became

b Exod. 35, 2. c Exod. 16, 23. d Deut. 5, 15. e It was the Sabbath Day, on which Moſes, and the children of Iſrael ſang to God, when Pharaoh and his Hoſte were drowned in the Sea. Exod. 15. See Trem. & Iun. annot. Deut. 5 15. and on Exod. 20, 15.

a type of the *Mysticall union* betwixt Christ and his *Church*, *Ephes.* 5. And to fulfill the Ceremonies (added for the *Iewes* sake unto the *Sabbath*) Christ at his Death rested in the grave all the *Iewish Sabbath Day*; and by that rest, fulfilled all these *Ceremoniall necessaries*. Now, as the ceasing of the Ceremonies annexed to the 1, 5, and 6 Commandements, and to Marriage, did not abolish those Commandements, & Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse; no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the moralitie of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*; and the *Shaddow* overshadoowed by the *Body*; (which is *Christ*) yet the holy *rest* (which was commanded & kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still cōtinued as Gods perpetuall law, whereby *all the posteritie of Adam* are bound to rest from their *ordinary busines*, that they may wholly spend *every seventh* day in the solene worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the morality of the *Sabbath*, are three.

Obiect. 1. That of *Paul* to the Galatians; *Ye observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords Day*: and which *he himselfe* ordained according to Christs Commandement in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speakes of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the *seventh Day* from the Creation, which hee tearmeth *shaddowes of things to come*, abolished now by Christ the body; & in the Law are called *Sabbaths*, but distinguished from the *morall Sabbath*.

Gal. 4, 10. 1. Cor. 16, 1. and 14. 37. Acts 20, 7. Col. 2, 17. Lev. 23. 37, 38.

Obiect. 2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christian Lords Day*, as before.

Col. 2, 16.

Obiect. 3. That of the same Apostle to the *Romanes*, *This man esteemeth one day above another day; and another esteemeth every day alike, &c.*

Rom. 14, 15.

But *S. Paul* makes no such account. for the question there is not betweene Iew and *Gentiles*, but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day above another,

Rom. 15, 1.

ther: as appeares in that there was a day both commanded and received in the Church, every where knowne and honoured by the name of the *Lords Day*. And therefore *Paul* saith here, that *he that observed this Day, observed it unto the Lord*. The observation whereof, because of the change of the Iewish *seventh day*, some weake *Christians* (as many now-adayes) thought not so necessary: so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords Day*, but count it like *other dayes*: it is an argument (saith the Apostle) of their weakenesse, whose infirmitie must bee borne, till they have time to bee further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day:

NOw the sanctifying of the Sabbath consists in *two things*. First. *In resting from all servile and common businesse, pertaining to our naturall life*. Secondly, *in consecrating that rest wholly to the service of God, and the use of those holy meanes, which belong to our spirituall life*.

For the first.

I. *The servile and common workes, from which wee are to cease, are generally*

rally all civill works from the least to the greatest.

More particularly:

First: from all the workes of our calling, though it were *reaping in the time of harvest.* Exo. 31 20, 30. Exo. 31 13, 14. Exo. 31 15, &c. Exod. 34, 21. Nehem 13, 18. Ier. 17, 21, 22, 27.

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for *pleasure*: God hath commanded that the beasts should rest on the *Sabbath Day*, because all occasion of traveling or labouring with them should bee cut off from man. GOD gives them that Day a rest, and hee that, *without necessity*, deprives them of their rest on the Lords Day: the *groanes* of the poore tyred beasts, shall, in the day of the Lord, rise up in *Iudgement* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting* and *pampering* of themselves, like *Iezabels*, doing the *divels* worke upon *Gods Day*. Deut. 5 14. Rom. 8 22. Deut. 24, 4. 1 Cor. 9 9.

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods. Nehem 10, 15, 16, 17.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Divinity. For our study must bee *to bee ravished in spirit upon the Lords Day.* In a word, thou must on that day cease in thy calling to doe thy worke; that the *Lord* by his calling, may

doe *his* worke in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord? but it will proove like *Achans* gold, which being got contrary to the Lords Commandement, brought the *fire* of *Gods* curse upon all the rest which hee had lawfully gotten. And if *Christ* scourged them out as *theeves*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to bee abrogated:) is it to bee thought, that hee will ever suffer those to escape unpunished, who (contrary to his Commandement) buy and sell on the *Sabbath Day*, which is his perpetuall Law? Christ calleth such, sacrilegious Theeves; and as well may they steale the *Communion Cup* from the *Lords Table*, as steale from God the chiefest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day find the Iudgements of *God* heavier then the opinions of *men*.

Fiftly, from all *recreations*, and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of *heavenly* things, then any bodily worke or labour. Neither can there be unto any man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *sanctifying of the Lords*

Isa.58. 13,14.

Psal.37

Day.

Day. For can there be any greater joy for a *person condemned*, than to come to his Princes house to have his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physician* that can *cure him*? Or for a *prodigall* child, that fed on the huskes of Swine, to bee admitted to eate the Bread of Life at his *Fathers* Tables? Or for him who feares for sin the tidings of death, to come to heare from *God* the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation; allow it in the sixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee used on this day: but so farre as it may helpe the *soule* to doe more cheerefully the *Service of the Lord*. Ephes. 5 11, 19. Rom. 2 11. Deut. 28, 47.

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, too strong drinke, which may make us either *drowsie*, or *unapt* to serve God with our hearts & minds.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, *more*, than working, seeing one may *worke alone*, but cannot *talke* buth with *others*. Isa. 58, 13.

Hee that keeps the *Sabbath* onely by resting from his *ordinary* worke, keepes it but as a *Beast*. But *rest* on this day, is so farre commanded to Christians, as it is an *helpe* to *sanctifi-*

cation: and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are lawfull at other times, are on the *Sabbath* not *allowed*, much more *those* that are altogether at *all times* unlawfull. Who without mourning can indure to see Christians keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Iesus, the Saviour and Redeemer of the World? For having served *God* but an *houre* in outward shew, they spend the rest of the Lords Day, in *sitting downe to eate and drinke, and rise up to play:* First, *balasting* their bellies with *eating* and *drinking*, and then feeding their lusts with *playing* & *dauncing*. Against which prophanation, *all* holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed. In so much, that *Augustine* affirmeth, that *it was better to plough then to dance upon the Sabbath Day.*

1 Cor. 10, 7.

Exod. 31, 7, 28, 29.

Idelius] nuim a- ere quam laltare in Sab- bato. Aug. in tit. Psalm. 91. Acts 27, 31. Rom. 2, 12, &c. 2 Thes. 1 9, 8, &c.

Now in the Name of *Almighty God* (who rested, having created Heaven and Earth:) and of his *eternall* Sonne *Iesus*, and *Redeemer* of his *Church*, who shall shortly come, on the dreadfull day of Doome, to judge all men according to the obedience which they have shewed to his Commandements; I require thee who

readest

readeſt theſe words, as thou wilt anſwer before the face of Chriſt, and all his holy Angels at that day, that thou better weigh and conſider, whether *Dancing*, *Stage-playing*, *Maſking*, *Carding*, *Dicing*, *Tabling*, *Cheſſeplaying*, *Bowling*, *Shooting*, *Beare-baiting*, *Carowſing*, *Tipling*, *and ſuch other fooleries of Robin-hood*, *Morice-dawnces*, *Wakes*, *and May-games*, bee exerciſes that God will *bleſſe* and allow on the *Sabbath Day*. And ſeeing that no action ought to bee done that day, but ſuch as whereby wee either *bleſſe God*, or looke to receive a *bleſſing* from God; how dareſt thou do thoſe things on that bleſſed *day*, on which thou dareſt not to pray to *God* to beſtow a *bleſſing* on it to thy uſe? Heare this, and tremble at this, *O prophane youth of a prophane age*!

O heart all frozen, and voide of the feeling of the grace of *God*! that having *every* day in fixe, every *houre* in every day, every *minute* in every houre, ſo tafted the ſweet mercy of thy God in Chriſt, without which thou haſt perished every moment! Yet canſt not find in thy corrupt and irreligious heart, to ſpend in thy Maſters ſervice that *one day* of the weeke, which he had reſerved for his *owne* praiſe and worſhip: Let men in *defence* of their prophaneneſſe, *object* what they will, and *anſwer* what the

divell

divell puts in their mouths: yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords *second comming* shall be upon the *Lords Day*, how little joy they should have, to bee overtaken in those carnall *sports*, to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophaneſt wretch would then wish rather to bee taken *kneeling* at prayers in the Church, then *skipping* like a Goate in a dance. If this cannot moove, yet I would wish our impure Gallants to remember, that whileſt they thus dance on the *Lords Day*, (contrary to the *Lords Commandement*) they doe but dance about the *pits brinke*; and they know not which of them shall firſt *fall* therein. Whereinto being once falne, without repentance, no *greatneſſe* can *exempt them* from the vengeance of that great God, whoſe Commandement (contrary to their knowledge and Conſcience) they doe thus *preſumptuouſly* transgreſſe. If then Gods Commandements cannot *deterre* thee: nor Gods Word *advise* thee: I ſay no more, but what *S. Iohn* ſaid before mee, * *Hee which is filthy, let him be filthy ſtill.*

Lactan l. 7. c. 2

4 Apo. 12, 11. *This was the laſt and heavieſt curſe that S. Iohn pronounced against Babylon.*

For the ſecond.

2. The *Conſecration of the Sabbaths reſt conſiſts in performing three ſorts of duties. Firſt, before*; Secondly, *at*: Thirdly, *after*

after the publike exercises of the Church.

The duties to bee performed before the publike exercises, are;

1. To *give over working* betime on the *Eve*, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the *Sabbath* on te next day. For want of this *preparation*, thy selve and thy servants being tyred wit labour, & watching the night before, are so heavy, that when you should be serving God, & *hearing what his Spirit saith unto his Church*, for your soules instruction; yon cannot hold up your heads for sleeping: to the *dishonour of God*, the *offence* of the *Church*, and the *shame of your selves*: therefore the *Lord* commands us not onely to *keepe Holy*; but also to *Remember* afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and remooving all businesse that might hinder us *to consecrate it as a glorious Day unto the Lord.* Therefore whereas the Lord in the *other* Commandements, doth but either *bid* or *forbid*: hee doth *both* in this Commandement. and that with a speciall *memorandum*; As if a Master should charge his servant to looke well unto *ten things* of great trust; but to have a *more speciall* care to *remember* one of these ten, for divers weighty reasons, should not a faithfull

Apoc. 1. & 3.

Isa. 56. 2. &c. & 58. 13. &c

servant

servant that *loves* his Master, shew a *more speciall care* unto that thing above all other businesses?

Exod. 16.23. &c. Thus *Moses* taught the people overnight to remember the *Sabbath*, and it was an holy custome among our *fore-fathers*, when at the ringing to Prayer on the Even before, the *Husbandman* would give over his labour in the Field: and the *Tradesman* his worke in the *Shop*, and goe to Evening Prayer in the Church, to prepare their soules; that their minds might more cheerefully attend *Gods worship* on the *Sabbath Day*.

Exod. 19. 24. 1 Cor. 7. 5. Gen. 35.2. 1 Thes. 4.4. 1 Sam. 21.5. Exod. 19.16. Psalm. 9.22. Eccles. 4. 17. 2. To possesse that night *thy vessell in Holinesse & Honour*: that thou mayest present thy soule *more purely* in the sight of God the next morning.

3. To rise up *early* in the *Morning* on the *Sabbath Day*. Be carefull therefore to rise *sooner* on this day, than on other dayes: by how much the *service* of God is to bee preferred before all *earthly* businesses. For there is no *Master* to serve so *good* as *God*; and in the end, *no worke* shall be better rewarded than his *service*.

4. When thou art up, consider with thy selfe, what an *impure* sinner thou art, and into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy selfe there-

therefore before thou goest to Church, what *grievous sinnes* thou hast committed the *weeke past*; *confesse* them unto God, and *earnestly* pray for the pardon and forgivenes of them, and so *reconcile* thy selfe with *God* in *Christ*. *Renue* thy *vowes* to walke more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wanteſt. But especially pray, that thou mayest have *grace* to heare the *Word* of *God* read and preached with *profit*: and that thou mayest receive the holy *Sacrament* with *comfort* (if it bee Communion day) that *God* by his holy *Spirit* would assist the Preacher, to speake something that may *kill thy sinne*, and *comfort thy soule*; which thou mayest doe in this, or the like sort: Col. 4. 3

A Morning Prayer for the Sabbath Day.

O *Lord most high*, O God eternall *all whose works are glorious, and whose thoughts are very deepe: there can be no better thing, than to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath Day.* For it is thy will and Commandement, that wee should sanctifie this day in thy service and praise: and in the thankefull remembrance, as of the *creation* of the Psalm. 92. 1, 2, 3.

world

world by the power of thy *Word*: & of the *redemption* of Mankinde by the death of thy *Sonne*. *Thine (O Lord) is the greatnesse, and power, and glory, and victory, and praise; for all that is in Heaven and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, *O my God*, I praise thy glorious Name; that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophanenesse and infirmities) hast vouchsafed to adde this *Sabbath* againe unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of *Iesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive mee all my sinnes and misdeeds. Especially, O Lord, [a] cleanse my soule from those filthy sinnes, with the blood of thy most pure and undefiled *Lambe*, [b] *which taketh away the sinnes of the world*. And let thy *Holy Spirit* more & more subdue my corruptions; that I may bee *renewed* after thine *owne Image*, to serve thee in *newnesse of life, & holinesse of conversation*. And as of thy

1 Chro. 29, 11, &c.

a How shall we confesse whatsoever sin of the last week clogs thy conscience.

b Iohn 1, 29.

mercy,

mercy, thou hast brought mee to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majesty*. Give mee grace to make it a day of *Repentance* unto thee, that thy goodnesse may seale it to bee a day of *pardon* unto mee: and that I may remember, that the keeping Holy of this day is a Commandement which thine owne *finger* hath written: that on this day I may meditate on thy glorious workes of our *Creation* and *Redemption*, and learne how to know and to keepe all the rest of thy holy Lawes and Commandements. And when anon I shall with the rest of the holy Assembly appeare before thy presence in thy House, to offer unto thee our *Morning sacrifice of praise and Prayer, and to heare what thy Spirit, by the preaching of thy Word, shall speake unto thy servant*: O let not my sinnes stand as a Cloud, to stop my prayers from ascending unto thee, or to keepe backe thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke; that *three parts* of the good seed falls upon bad ground. O let not my heart bee like the *High-way*, which through hardnesse, and want of true understanding, receives not the Seed till the evill one commeth, and catcheth it away:

nor like to the stony *ground*, which heareth with *joy* for a time, but falleth away as soone as persecution ariseth for thy Gospels sake: nor like the *Thorny ground*, which by the *cares of this world, and the deceitfulnesse of riches* choaketh the word which it heareth, and makes it altogether unfruitfull: but that like unto the good *ground*, I may heare thy Word, with an *honest and good Heart*, *understand it, and keepe it, and bring forth fruit with patience*, in that measure that thy Wisedome shal thinke meete for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *doore of utterance*, unto thy faithfull servant; whom thou hast sent unto us *to open our eyes, that wee may turne from darkenesse to light, and from the power of Satan, unto God; that wee may receive forgivenesse of sinnes; and inheritance among them which are sanctified by faith in Christ*. And give mee grace to submit my selfe unto his Ministery, as well when he *terrifieth* me with judgements, as when hee comforteth me with thy Mercies, and that I may have him in *singular love for his workes sake*; becaufe hee watcheth for my foule, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in the holy Congregation with comelinesse and reverence, as in thy *pre-*

Gal. 4, 8

Acts 26, 18.

1. Thess. 5, 13. Heb. 13. 17.

1. Cor. 11. 10. Ephes. 3, 10. 1 Pet. 1 12.

sence

ſence, and in the ſight of the holy Angells. Keepe me from *drowſineſſe* and *ſleeping*, and from all wandering thoughts, and worldly imaginations: ſanctifie my *Memory*, that it may bee apt to receive, and firme to remember thoſe good and profitable Doctrines, which ſhall bee taught unto us out of thy Word. And that, through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice for my *direction* in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which *godleſſe* and *prophane* perſons ſpend in their owne luſts and pleaſures, I (as one of thy obedient Servants may make my chiefe *delight to conſecrate it to thy glory & honour, not doing mine owne wayes, nor ſeeking mine owne will, nor ſpeaking a vaine word*; but that ceaſing from the workes of *Sinne*, aſwell as from the works of mine *ordinary calling*, I may through thy bleſſing, feele in my heart the beginning, of that *eternall Sabbath*, which in unſpeakable joy & glory I ſhall celebrate with thy *Saints* and *Angels*, to thy praiſe and worſhip in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Ieſus; in that forme of prayer which he hath taught me: *Our Father, &c.* Ver. 66, 33.

Having thus in *private* prepared thine owne ſoule, if thou haſt the charge of a Family, call all thy *Houſhold* together, reade a Chapter, and pray as in the weeke dayes: but remember ſo to diſpatch theſe *private* preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Elſe our private exerciſe are rather an *hinderance* than a *preparation*. And as thou (and thy Houſhold) doe goe in all *reverence* towards the *Church*, ſo let every one meditate thus with himſelfe:

Things to bee meditated as thou goeſt to the Church.

Pſalm. 104.4. 1. THat thou art going to the *Court* of the Lord, & to ſpeake with the great God by *prayer*, and to heare his Majeſty *ſpeake* unto thee by his *Word*, and to receive his *bleſſing* on thy *ſoule*, and thy *honeſt labour*, in the *ſixe dayes* laſt paſt.

Pſa. 42 1,2. 2. Say with thy ſelfe by the way, *As the Hart brayeth for the Riuers of waters, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, even for the liuing God: when ſhall I come and appeare before the preſence of God?* Pſalm. 48,10. For, *a day in thy Courts is better then a thouſand elſewhere: I had rather bee a doore-keeper in the Houſe of my God, then to dwell in the Tabernacles of wic-*

kedneſſ e

kednesse. Therefore I will come into thy House in the multitude of thy mercies, & in thy feare will I worship toward thine holy Temple. Psal. 5, 8

3. As thou entrest into the Church, say, How fearefull is this place? This is none other but the House of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downeward, being come to thy place, say. O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry have mercy also upon mee, and heare mee. Doubtlesse, kindnesse and mercy shall follow mee all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Salomon adviseth us: before wee enter into the House of God. Gen. 28. 16, 17. 1 Cor. 14, 15. Psalm. 26, 8. Psalm. 27, 4. Psalm. 27, 6. Psalm. 23, 6. Eccles. 4. 17.

The second sort of duties which are to bee performed at the time of the Holy assemble.

WHen Prayers begin, lay aside thine owne private Meditations:

and let thine *Heart* joyne with the Minister and the whole *Church*, as being, *one Body* of *Christ*; and because that God is the *God of order*, hee will have all things to bee done in order in the *Church* with *one heart and accord*, and the exercises of the *Church* are *common* and *publike*. It is therefore an ignorant pride, for a man to thinke his owne private prayers more effectuall than the *publike* prayers of the whole Church. *Salomon* [a] therefore adviseth a man not to be *rash*, to utter any thing in the Church before God. *Pray* therefore when the [b] Church *prayeth*, *sing* when they *sing*, and in the action of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the avoiding of *scandall*, the continuance of *charity*, and in testimony of thine *obedience*) [c] conforme thy selfe to the manner of the Church wherin thou liveſt.

Whileſt the Preacher is expounding and applying the Word of the *Lord*, looke upon him; for it is a great helpe to stirre up thine attention, and to keepe thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to bee fastned on Christ* whileſt hee preached, and *that all the people hanged upon him when they heard him.* Remember that thou art there as one of *Christs Disciples*, *to learne the knowledge of Salvation*.

1 Cor. 13, 12. Acts 2, 46. 20, 34, 32.
a Eccles. 5, 1.
b Eccles. 46, 10. Psalm. 110. 3.
c Cum Romam venio, jejuno Sabbato, cum hic sū, non jejuno; Sic & tu, ad quam forte Ecclesiam veneris, ejus more serva, si cuiquā non vis esse scandalo, nec quenquam tibi. Ambr. cons. Aug. Ep. ad Ian. Luke 4, 20. Luke 19, 48.

by the remission of sinnes, through the tender mercy of God, Luke 7, vers. 7.

Bee not therefore in the *Schoole* of Christ, like an idle boy in a *Grammar-Schoole*, that *often heareth*, but *never learneth* his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou maist the better profit by hearing, marke.

1. *The coherence and explication of the Text.*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The division or parts of the Text.*

4. *The doctrines: and in every doctrine, the proofes, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to bee put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, & his true Religion.

If the Preachers method bee too *curious* or *confused*, then labour to remember.

1. *How many things bee thought which thou knewest not before, and bee thankfull.*

2. *What sinnes bee reproved, whereof thy conscience tells thee that thou art*

guilty, and therefore must bee amended.

3. What vertues hee exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.

Isaiah 2,3. *Acts* 10,33. 1. *Cor.* 17,25. *Gal.* 4. 14. 1. *Thes.* 2,13. *Apoc.* 2,7. *Luk.* 14 32.

But in hearing, apply every speech as spoken to thy *selfe*, rather by God then by *Man*: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speaketh to the Church.* And, *did not our hearts burne within us, whilest hee opened unto us the Scriptures?* And thus to heare the Word, hath a [a] blessing promised thereto. It is the acceptablest [b] *sacrificing* of our selves unto God. It is the [c] *surest note* of *Christs* Saints: The [d] *truest marke* of Christs sheep: the [e] *apparantest signe* of Gods Elect: the every blood, as it were, which uniteth us to bee the [f] *spirituall kindred*, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer.

a *Luk.* 11,28.

b *Rom.* 15,16.

c *Deut.* 33,3.

d *Ioh.* 10,27.

e *Ioh.* 8, 47, and 18,37.

f *Luke* 8,21. *Mark.* 3,35.

When the Sermon is ended.

1. Be ware thou depart not like the nine *Lepers*, till that for thine instruction to saving health, thou hast returned thankes and praise to GOD by an *after-prayer*, and singing of a

Psalme

Pſalme: and when the bleſſing is pronounced, *ſtand up* to receive *thy part* therein, and heare it, as if *Chriſt himſelfe* (whoſe Miniſter hee is) did pronounce the ſame unto thee: for in this caſe it is true: *Hee that heareth you, heareth mee*: and the Sabbath day is *Bleſſed*, becauſe God hath appointed it to bee the Day, *Wherein by the mouth of his Miniſters, hee will bleſſe his people, whoſe heare his Word, and glorifie his Name.* For though the Sabbath Day in it ſelfe bee no more bleſſed then the other ſixe dayes, yet (becauſe the Lord hath apointed it to holy *uſes* above others) it doth as far excell the other dayes of the Weeke; as the *conſecrated bread*, which wee receive at the *Lords table*, doth the *common bread* which wee eate at our *owne Table*.

Expr. 46, 10.

Luk, 10 16.

Num, 6, 23, 27.

1. If it bee a Communion day, draw neere to the Lords Table, in the *wedding Garment* of a *faithfull* and *penitent* heart, to bee partaker of ſo holy a *Banquet*.

And when *Baptiſme* is to bee adminiſtred, ſtay and behold it with all reverent attention, that ſo thou mayeſt; Firſt, ſhew thy *reverence* to Gods *ordinance*: Secondly, that thou mayeſt the better conſider thine *owne engrafting* in the viſible body of *Chriſts Church*. and how thou performeſt the *vowes* of thy new Covenant. Thirdly, that thou

mayeſt repay thy *debts* in praying for the Infant which is to bee Baptized (as other Chriſtians did the like caſe for thee) that God would give him the *inward* effects of Baptiſme, by his *Blood* and *Spirit*. Fourthly, that thou mayeſt *aſſiſt* the Church in praiſing God, for *grafting* another member into his *myſticall Body*. Fifthly, that thou mayeſt proove whether the effects of Chriſts death *kill* ſinne in thee; and whether thou bee raiſed to newneſſe of life by the *vertue* of his *Reſurrection*: and ſo to be humbled for thy *wants*, and to bee thankefull for his grace. Sixthly, to ſhew thy ſelfe to bee a free man of Chriſts *Corporation*; having a voyce or conſent in the admiſſion of others into that holy Society.

1. Cor. 16, 1. 2. Cor. 9. 5. 6, 7, &c. 3. If there be any *Collection* for the Poore, freely without *grudging* beſtow thine Almes, as God hath bleſſed thee with ability.

And thus farre of the duties to be performed in the holy Aſſembly.

Now of the third ſort of duties after the holy Aſſembly.

AS thou returneſt home, or when thou arrentred into thy Houſe, *meditate* a little while upon thoſe things which thou haſt heard. And as the cleane Beaſts which chew the cudde; ſo muſt thou bring againe to

Lev. 11 3.

thy

thy remembrance, that which thou haſt heard in the Church: And then kneeling downe, turne all to a Prayer, beſeeching God to give ſuch a bleſſing to thoſe things which thou haſt heard, that they may bee a *direction* to thy life; and a *conſolation* unto thy Soule. For till the Word bee made thus our owne, and as it were cloſe hidden in our hearts, wee are in danger leſt Satan ſteale it away, and wee ſhall receive no *profit* thereby. And when thou goeſt to Dinner, in that reverend and thankefull manner before preſcribed, remember, according to thine ability, to have one or more poore Chriſtians, whoſe *hungry* bowels may bee refreshed with thy meate; imitating Holy *Iob*, who proteſteth, that *hee did never eate his morſele alone, without the good company of the poore and Fatherleſſe*; that is the Commandement of Chriſt our Maſter, *Luke* 14, 13. Or at leaſt wiſe, ſend ſome part of thy Dinner to the poore, who lyes ſicke in the backe Lane without any food. For this will bring a bleſſing upon all thy workes and labours; and it will one day more rejoyce thy ſoule, than it doth now refresh *his body*, when Chriſt ſhall ſay unto thee, *O bleſſed Child of GOD, I was an hungry, and thou gaveſt mee meate, &c. And for as much as thou haſt done it for my ſake,*

Pſ. 119 11.

Matt. 13, 19.

Iob 31, 17, 18.

Heb. 9. 22. Deut. 15, 10, &c.

Matt. 25, 35. &c.

to the

If thou bee a private man, either perfume these holy duties by thy selfe, or joyne with some godly Family in the performance of them

Acts 17,11. Heb. 5. 14. Matth. 26,30. Iames 5.13.

a Deut. 6,7. 30. Heb. 6. 1.

b Heb. 5,14.

to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the *Lord praised*, call thy Family together, *examine* what they have learned in the Sermon: *commend* them that doe well, yet *discourage* not them whose *memories* or *capacities* are weaker, but rather helpe them; for their wils or minds may bee as good. Turne to the *Proofes* which the Preacher alleadged, and [a] rubbe those good things over their memories againe. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme*, conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and *sharpen* our memory, seeing by experience wee find, that in every trade they who are most *exercised*, are ever best *expert*. [b] But in any wise, remember so to dispose all these private exercises, as that thou mayest bee with the *first* in the holy Congregation at the *Evening Exercise*; where behave thy selfe in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either be-

fore, or after Supper, if the season of the Yeere and Weather doe serve:

1. *Walke* into the *fields*, and meditate upon the *Workes* of GOD,[a] for in every *Creature* thou mayst reade, as in an open *Booke*, the *Wisedome*, *Power*, *Providence*, and *Goodnesse of* Almighty God: And how that none is able to make all these things in the variety of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*,[b] but our most glorious God.

2. Consider how *gracious* he is,[c] that made all these things to *serve* us.

3. Take occasion hereby to stirre up both thy selfe & others to *admire* and *adore* his *Power*, *wisedome*, and *Goodnesse*: and to thinke what *ungratefull* wretches wee are, if wee will not (in all obedience) serve and honour him.

4. If any neighbour bee *sicke* or in any heavinesse, goe to *visite* him; If any bee falne at variance, helpe to reconcile them.

To conclude, *Three sorts* of workes may lawfully be done on the Sabbath Day.

1. Workes of *Piety*, which either *directly* concerne the *Service of God*, though they bee performed by bodily labour: as under the Law the *Priests* did labour in *killing* and *dressing the Sacrifices*, and burning them on the Altar. And Christians under the

a Psal. 92, 5. & 19, 2, &c. and 8, 1, 3. &c. Rom. 1 19, 20. Praesentem narrat quilibet Herba Deum.
b Esay 40, 26.
c Psal. 8.

Matth. 25, 35. Iam. 5, 14, &c.

Matth. 12, 5.

Gospell

2 Reg. 4,22. Gospell, when they travell farre to the places of Gods worship, it is but a *Sabbath dayes Iourney*, like to that of the *Shunamite*, who travelled *from home*, to heare the Prophet on the *Sabbath Day*, because shee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the sweat of his browes, to the *wearying* of his Body, yet Hee doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the *Law* or the ringing of *Bels* under the *Gospell*.

Acts 1,12.

Matth. 23,17, 19.

Num. 10,2,3

2 Reg. 19,8. Marke 3,4. b Matt. 12,13. c Luke 13,15. d Matt. 12,1. e Heb. 9,12. 1 Cor. 11,22, 34. f 1 Cor. 16,1.

II. Workes of *Charity*, as to save the life of a [a] man, or of [b] a beast, to [c] fodder, water, and dresse cattell: To make *benefit* [d] provision of meate and drinke, to refresh our selves, and to [e] *releeve the poore*, to *visit the sicke*, to *make* [f] *collections for the poore*, &c such like.

III. Workes of *necessity*, not *fained*, but *present* and *imminent*, and such as could not bee *prevented* before, nor cannot bee *deferred* unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Theeves*, to quench the rage of *Fire*, and for *Physicians* to *stanch*, or *let blood*, or to cure

any

any other *desperate* disease, and for *Midwives* to helpe women in labour: *Mariners* may doe their labour (*Souldiers* being assailed may fight: and *Posts* may ride for the publike good & such like. On these or the like occasions, a man may lawfully worke: Yea, and when they are called, they may upon any of these occasions goe out of the *Church*, and from the *Holy Exercises* of the *Word* and *Sacraments*: provided all wayes, that they bee *humbled*, that such *occasions* fall out upon *that day* and time: and that they take no *Money* for their *paines* on that day, but onely for their *stuffe*, as in the *feare* of GOD, and *conscience* of his Commandement. Nuncius præceps excipitur à Sabbato. Iud. Comment. sup. Num. 15.5.

When the time of rest approacheth, retire thy selfe to some private place: and knowing that in the State of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that he should, but that hee commits many breaches thereof, in his *Thoughts*, *Words*: and *Deedes*, humbly crave pardon for thy *defects*, and reconcile thy selve unto God, with this or the like *Evening Sacrifice*:

A private Evening Prayer for the Lords Day:

O *Holy*, a *holy*, *holy!*, *Lord God of Sabbath*? Suffer me, who am but b *dust* and *ashes*, to speake unto a Isa. 6. 3. b Gen. 18. 27.

thy

thy most glorious Majesty. I know that thou art a *consuming fire*. I acknowledge that I am but withered *stubble*. My *sinnes are in thy sight*, and Satan *stands at my right hand* to accuse mee for them; I come not to excuse, but to *judge* my selfe worthy of all those judgements, which thy *justice* might most *justly* inflict upon mee, a wretched creature, for my sinnes and transgressions. The *Number* of them is so great, the *Nature* of them so grievous, that they make me seeme *vile* in mine owne *eyes*, how much more loathsome in *thy sight*? I confesse they make mee so far from being worthy to be called thy *Sonne*, that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinnefull burthen) should open her mouth, and swallow mee up, like one of *Dathans family*, into the bottomlesse pit of Hell. For if thou diddest not spare the *Naturall Branches*, those *Angels* of glorious excellency; but hurledst them downe from the *Heavenly habitations*, into the paines of *Hellish darkenesse*, to be kept unto damnation, when they sinned but once against thy Majesty: & didst expell our first parents out of *Paradise*, when they did but transgresse one of thy Lawes: alas, what ven-

a Heb. 12,29.
b Iob 13.25.
c Psal. 51,3.
d Zach. 3,12.
e 1 Cor. 11,31.
1. Sam. 6,20. Luk. 5 21.
Psalm. 106. 17.
2. Pet. 2,4.
Gen. 3, 23.

geance

geance may I expect, who have not offended in one sinne onely, but in daily sinne upon sinne, without any true repentance, *drinking iniquitie as it were water*, ever powring it, but never powring out any filthinesse: and have transgressed not One, but all thy holy Lawes and Commandements? Yea, this present day, which thou hast straightly commanded mee to Keepe Holy, to thy praise and worship, I have not so Religiously kept and observed, not prepared my Soule in that holinesse and chastity of Heart, as was fit, to meete thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to bee absent, and out of the Church. I have not so duely (as I should) meditated with my selfe, nor conferred with my Family, upon those good instructions which wee have heard and received out of thy holy Word, by the publike Ministery. For default whereof, *Satan* hath

Rom. 3. 5. Job. 15 16.

 sto lne

stolne the most part of those instructions out of my Heart, and I wretched creature have forgotten them, as though they had never bin heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poore brethren live in want and necessitie, and some in paine, and comfortlesse: yet I have not remembred to relieve the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied mine owne lusts. I have spent the most part of the day in *idle talke, vaine sports* and *exercises*. Yea Lord, I have, &c. * And for all these my sins, my Conscience cryes *guilty*, thy Law *condemnes* me, & I am in thy hand, to receive the *Sentence* & Curse that is due to the wilfull breach of so holy a Commandement. But what if I am by the *Law* condemned? yet, Lord, thy *Gospell* assures mee, that thy mercy is above all thy workes: that thy grace transcends thy * *Law*, & thy goodnesse delighteth there to *reigne*, where sinnes doe most *abound*. In the multitude therefore of the *Mercies* and *Merits* of IESVS CHRIST my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive mee all those

* Here confesse the sinnes of your whole life past, especially such as you are guilty of, & aggravate them by circumstances.

* Here confesse & bewaile your sinning against the knowledge of your heart, & against light, Iam. 4. 17. Psal. 105. 6. Rom. 2. 13. Rom. 5 20.

my

my sinnes, and all the errours of this day, and of my whole life; and free my soule from that Curse and Iudgement which is due unto me for them. Thou that diddest justifie the contrite *Publican*, for foure words of confession, and receivedst the *Prodigall Child* (when he had spent all the stocke of thy grace) into favour upon his Repentance: pardon my sinnes likewise, O Lord, and suffer mee not to perish for my transgressions. Oh spare mee, and receive mee into thy favour againe. Wilt thou (O Lord) reject mee, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon Repentance sued to thee for grace? Shall I alone bee excluded from thy mercy: Farre be it from me to thinke so; for thou art the same God of mercy unto mee, that thou wast unto them, and *thy compassions never fayle*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy severe Iustice against me a sinner: but exercise thy long sufferance in forbearing thine owne creature. I have nothing to present unto thee for a satisfaction; but only those *bloody wounds*, bitter *Death*, and *Passion* which thy blessed *Son*, my onely *Saviour* hath suffered for me. *Him* (in whom *only thou art well pleased*) I offer unto thee for all my sinnes, wherein

Ezek. 33.

Ezek. 18 33, 11.

Matth. 21, 31, 32.

Lam. 3. 22.

thou art displeased: Him my Mediatour, the requeſt of whoſe blood, *ſpeaking better things than that of Abel*, thy mercy can never gaine-ſay. Illuminate my underſtanding; & ſanctifie my heart with thy holy Spirit, that it may bring to my remembrance all thoose good and profitable leſſons, which this day, and at other times, have beene taught mee out of thy holy Word, that I may remember thy *Commandement*, to keepe them, thy *judgements* to avoide them; and thy ſweet promiſes to relye upon them in time of miſery and diſtreſſe. And now, O Lord, I reſigne my ſelfe to thy moſt holy will: O receive me into thy favour, and ſo draw mee by thy grace unto thy ſelfe, that I may as well bee thine by love and imitation, as by calling and creation. And give me grace ſo to keepe holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of Joyes* and *praiſe*, to the honour of thy moſt glorious Name, in thy heavenly kingdome for evermore, *Amen*.

Heb. 12 24.

And then calling thy Family together; ſhut up the *Sabbath* with the *Meditations* and *prayers* before preſcribed for thy family. And the Lord will give thee that night a more ſweet and [illegible] then ordinary, & proſpe-

thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice* of *Piety*, consists either in *Fasting*, or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *fasting*: First * a *constrained fast*, as when men either have not food to eate, as in the [a] Famine of *Samaria*: or having food, cannot eate it for *heavinesse* or *sickenesse*, as it befell them who where in the [b] Ship with Saint *Paul*. This is rather *Famine*, than *fasting*.

Secondly, *A naturall Fast*, which we undertake *physically*, for the health of our body.

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-weale*; that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forthy dayes Fast of *Moses* and *Elias*, the *types*, and of [c] *Christ* the *substance*. This is rather to bee *admired*, than *imitated*.

Fifthly, *A daily Fast*, when a man is carefull to use the creatures of GOD

* 1 Iejunium Coactum.
a 2 King. 6. 26
b Act. 27. 33
c Phyl. Iournus Nihil pertinet ad rem. Iejunij habitudine corporis extremè bona, detestanda sunt ergo per Iejunia reddenda, ut utilia sint pueris relinquenda sunt. Bar. 3 Politicum.
d Miraculosum.
e Quotidianum.

a 1 Tim. 3, 3. Tit. 2, 3 Prov. 31, 4. f 6. Religiosum 2 Cor. 6 4, 6.

with moderation, that he is not made *heavier*, but more *cheerefull*, to serve God, and to doe the duties of his calling. This is specially to be observed of a Ministers and Iudges.

Sixtly, *A religious Fast*, which a man voluntarily undertakes, to make his body and his soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publike*.

1. *Of a private Fast.*

THat wee may rightly performe a private Fast, foure things are to bee observed; first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: Fourthly, the *ends* of private fasting.

1. *Of the Author.*

The *first* that ordained Fasting, was *God* himselfe in b *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his *Law* commands all his people to *fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise. By religious *Fasting* a man comes neere the *life of* * *Angels*, and *to doe Gods will*

b Ieiunium in Paradiso prescriptum est: reverere igitur ieiunii conditorem. Basil. Hom. de ieiun. Exod. 19, 9. Lev. 23 Matth. 4, 17. & 9, 15

* Qui ieiunat, Angelorum vitam vivit, & cum paucis mis cōtentus est, similitudine cum illis associatur, Basil. Hom. de ieiu.

on earth, as it is done in heaven Yea, *Nature* seemeth to teach man this duty, it giving him a *little mouth*, and a *narrow throat*: for *Nature* is content with a *little*, *Grace* with *leſſe*. Neither doth *Nature* and *Grace* agree in any one act better then in this exerciſe of *religious Faſting*: for it ſtrengthneth the *memory*, and cleareth the *minde*, illuminateth the *underſtanding*, and bridleth the *affections*, mortifieth the *fleſh*, and preſerveth *chaſtity*; preventeth *ſickneſſe*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *bleſſings*.

Naturæ os Parvum & guttur arctum hominis dedit.

By *breaking this faſt*, the *Serpent* overthrew the *firſt Adam*, ſo that hee loſt *Paradiſe*: But by *keeping a Faſt*, the *ſecond Adam* vainquiſhed the *Serpent*, and reſtored us into *Heaven*. *Faſting* was she who covered *Noah* ſafe in the *Arke*, *whom Intemperance* uncovered, and left ſtark naked in the *vineyard*. By faſting, *Lot* quenched the flame of *Sodom*, whom *drunkeneſſe* ſcorched with the fire of *Inceſt*. Religious *faſting*, and *talking* with God made *Moſes* face to ſhine before *men*, when Idolatrous *eating* and *drinking* cauſed the *Iſraelites* to appeare abominable in the ſight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*: when voluptuous *Ahab* was ſent in a *bloudy Chariot* to *Hell*. It made *Herod* beleeve that *Iohn Baptiſt* ſhould have life after

Quamdiu jejunavit Adam, in Paradiſo fuit: comedit, & ejectus eſt. Hieron.

death by a blessed *Resurrection*: whereas after an *intemperate* life, hee could promise nothing to himselfe, but eternall *death* and *destruction*. *O divine Ordinance* of a *divine Author*!

2. *Of the Time.*

The holy Scripture appoints no *Time* under the New Testament to fast: but leaves it unto Christians owne *free Choyce*: *Rom.* 14. 3. 1. *Cor.* 4. 7. to fast as occasion shall bee offered unto them, *Matth.* 9. 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some *grosse sinne* committed; or for the *prevention* of some sinne, whereunto a man feeles himselfe by *Satan* solicited: or to *obtaine* some speciall *blessing* which hee wants: or to *avert* some *Iudgement* which a man feares, or is already fallen upon himselfe or others: or lastly, to *subdue his flesh* unto his *spirit*, that hee may more cheerfully powre forth his soule unto God by prayer. Vpon these occasions a man may fast [a] a day or [b] longer, as his occasion requires, and the *constitution* of his body, and other needfull *affaires* will permit.

3. *Of the manner of a private Fast.*

The true manner of performing a

Præceptum esse Ieiunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apostolorum nominatio definitum. *Aug. ad Casul. Ep.* 86. Indifferenter jejunandi, ex arbitrio, non ex imperio novæ disciplinæ: pro temporibus & causis unius cujusque *Tert.* adverſ. *Pſych. Mont.* hæreticum primus erat, qui jejuniorum leges præscripsit. *Euseb.* Eccl. hist. lib. 5. 18. ex Apol. a *Lev.* Iov. 23. 32. Iosh. 6, 7. 2 Sam. 3, 3. b *Hest.* 4. 16.

Private Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine for the time that wee fast: first from all a *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Levit. 23, 28. For worldly *businesse* will distract our minds from holy *devotion*.

Secondly, from all *manner of food*, yea from b *bread* and *water*, so farre as heale will permit: 1. That so wee may acknowledge our owne *indignity*, as being unworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth, the *Constitution* thereof, may be the more *humbled*. 3. That so wee may take a godly c *revenge* upon our selves, for abusing our *liberty* in the use of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of those *earthly things*, *our soules* may learne to hunger more eagerly after *spirituall* and heavenly food. 5. To put us in minde, that as wee abstaine from *food*, which is lawfull, so wee should much more abstaine from d *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good* and *costly* e *Apparell*; that as the *abuse* of these puffes us up with *pride*; so the laying aside of their *lawfull use* may witnesse our *humility*. And to this end in auncient

a Luke 23, 28. 56. Ioel 1. 14. and 2, 15.

b 2 Sam. 3. 35. Exod. 10, 6. Dan. 10, 3. Ester. 4. 16. Acts 9, 19.

c 2 Cor. 7, 11. d Quid prodest vacare ea quæ pueros docent, & non vacare regulæ quæ docet nos? Aug. de temp. Serm. 26.

e Ezek. 33. 5.

times they used (especially in publike fasts) to put on a *Sackecloth*, or other *coarse apparell*. The equity hereof still remaineth; especially in *publike fasts*; at what time to come into the Assembly with *starched bands*, *curled haire*, *brave apparell*, and *decked with flowers* or *perfumes*, argueth a soule that is neither humble before God, nor ever knew the true use of so holy an exercise.

a Hest. 4. 1, 2. Ier. 3. 5, 6. Ioel. 1. 13. Matth. 11. 21.

Fourthly, from the full *measure of* b *ordinary sleepe*: Thou maist thus way also *humble* thy body, that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe early and lately for *worldly gaine*, how much more shouldest thou doe it for the *Service of God*? And if *Ahab* in imitation of the godly did *in his fast* lye in *sackecloth*, to breake his sleepe by night; what shall wee thinke of those who on a *Fasting day* will yeeld themselves to sleepe in the open *Church*?

b 2 Sam. 12. 16. Ioel. 1. 13. Hest. 4. 3.

1 Kings 21. 27.

c Si sola gula peccavit, sola jejunet, & sufficit. Si vero peccaverunt & membra cætera, cur non jejunet & ipsa? Bern. Serm. Quadrag.

Fifthly, and lastly, from all *outward pleasures* of our senses. So that as it was not the *throate* onely that *sinned*, so must not the *throate* onely bee *punished*? and therefore wee must endevour to make our *Eyes* (as at all times so especially on that day) to fast from *beholding vanities*: our *Eares* from hearing *mirth* or *musicke*, but such as may

moove

moove to *mourne*: our *Nostrils* from pleasant *smells*, our *Tongues* from *lying*, *dissembling* and *slandering*: yea, the use of the *Marriage-bed* must be omitted in a religious reverence of the Divine *Majesty*: That so *nothing* may *hinder* our true humiliation, but that all may bee *seene* that wee are *unfainedly* humbled. Thus much of the *outward* manner.

2. The *inward* manner of *Fasting* consists in two things.

1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

I. *Penitency* for sinnes past.

II. *Amendment* of life in time to come. *præcipua pœnitentiæ.*

This *Penitency* consists in three things. First, an inward *insight* of sinne, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sinnes.

1. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will bee effected in thee: First, by considering thy sinnes, especially thy grosse sinnes, according to the Circumstances of the *time* when, *place* where, *manner* how, and *Person* with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the *rather*, because thou diddest such things against him since hee became

came a *Father* unto thee, and bestowed so many *sweet blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which God hath threadned for thy sinne: how grievously God had plagued *others* for the *same* fault, and how that no *meanes* in Heaven or Earth could deliver thee from being *eternall damned* for them had not the *Sonne* of *God* so lovingly dyed for thee. Lastly, that if God *loved thee*, hee must *chasten* thee ere it bee long, with some grievous *affliction* unlesse thou doest *prevent* him by speedy and unfained repentance. Let these and the like considerations so *pricke* thy *Heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *Fountaine of teares*, trickling downe thy mournefull cheekes. This mourning is the beginning of *true Fasting*.: and therefore oft times [a] put for *fasting*: the *first* and *principall* part, for the *whole* action.

Matt. 9. 15. Can the Children mourne whiles the bridegroome is with them? but the dayes will come when the bridegroome shall be taken from them, and then shall they fast. And Marke and Luke for mourne have fast. Examples Psal. 6. and 22. and 38. and 69. and Ezra 10. Lament. Ioel 2. 12, 13.

2. Of the bewayling of thine owne estate.

Bewayling, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes. Wit such *fervent earnestnesse* & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the *fruits* of his *Spirit*: and the *effects* of our *faith*, he cannot bee displeased with it. For if hee

Ier. 31. 18, 19, 20.

heard

heard the *moanes* which *extremitie* wrung from *Ismael* and *Hagar*: and heareth the cry of the *young Ravens*, and roaring of *Lyons*, how much rather will hee heare the *mournefull lamentations* which his *owne children* make unto him in their *misery*. Gen. 21 17. Iob. 39. 3. Psalm. 147. Ps. 104 11.

2. *Of the humble confession of sinnes.*

In this action thou must deale *plainely* with *God*, and acknowledge *all the sinnes thou knowest*, not onely in *generall*, but also in *particular*. This hath beene the manner of all Gods children in their Fasts: First, because that without *Confession* thou hast no *promise* of mercy, or forgiveneſſe of sinnes. Secondly, that so thou mayest acknowledge God to bee *just*, and thy selfe, *unrighteous*. Thirdly, that by the *numbring* of thy sinne, thy hearth may bee the more *humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt bee *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealeſt in this respect with God, the more *graciously* will God deale with thee: for if thou doeſt *acknowledge thy sinnes, God is faithfull and just to forgive thee thy sins: and the blood of Iesus Christ his Sonne shall cleanse thee from all thy sinnes.* 1 Sam. 7 fact. 9. &c. Dan. 6. Neh. 1. Pro. 28 13. Psa. 32. 3. &c. Psalm. 51. 4. 1 Ioh. 1 7. 9.

To helpe thee the better to performe these *three parts* of penitence,

thou

thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefely concerne *thy particular sinnes*: that thou mayst see Gods Curse and Indgements on others for the like sinnes, and be the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists first, in devout *Prayer*; secondly, in devout *Almes*.

This devout *Prayer*, which we make in time of *fasting*, is either *deprecation of evill*, or *craving needfull good things*.

Heaven open to vs.

Deprecation of evill is, when thou beseechest GOD for Christ thy *Mediators sake*, to pardon unto thee those *sinnes* which thou hast *confessed*, and to turne from thee those *Indgements* which are due unto thee for thy sinne. And as *Benhadad*, because hee heard *that the King of Israel was mercyfull*, prostrated himselfe unto him with a *Rope about his necke*: so because thou knowest that the *King of Heaven is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliation (especially, seeing hee calleth upon thee to come unto him in thy troubles:) and doubtlesse thou shalt find him most *mercifull*.

1 *King.* 20, 11.

Psalm. 50, 15.

The *Craving of needfull good things*, is First, a fervent and faithfull beg-

ging

ing of God, to seale by his Spirit
thy heart, the assurance of the for-
iveneſſe of all thy ſinnes. Secondly
o renew thy heart by the *holy Ghoſt*,
o that ſinne may daily decay, and
ghteouſneſſe more and more encreaſe
n thee. Laſtly, in deſiring a ſupply
of *faith*, *patience*, *chaſtity*, and all o-
her graces which thou wanteſt: and
n increaſe of thoſe which GOD of
is mercie hath beſtowed upon thee
lready.

Thus farre of prayer in Faſting.

The *deuout actions* in faſting are
wo. Firſt, *Auoiding evill*. Secondly,
Doing good.

I. *Of auoiding evill.*

This *Abſtinence from evill*, is that
which is chiefely ſignified by thy *Ab-
ſtinence from food, &c.* and is the chiefe
end of *faſting*, as the *Niniuites* very
well knew. *A day of* ✠ *Faſt, and not fa-
ſting from ſinne, the Lord abhorreth.* It is
not the *vacuity* of the ſtomacke, but
the *puritie* of the Heart that GOD
reſpecteth: If therefore thou would-
eſt have God to turne from thee, the
evill of *affliction*; thou muſt firſt turne
away from thy ſelfe the evill of *tranſ-
greſſion*. And without this faſting from
evill, thy *Faſt* ſauours more noyſome
o GOD, then thy *breath* doth to
Man. This made GOD ſo often re-
ject the Faſt of the *Iewes*. And as
thou muſt endeauour to avoyde all

Phil. 4. 6. 1 Thes. 5. 17. Iudith. 8. 10. Pſalm. 141. 2. Pſalm. 51. 17. Pſalm. 69. 32. Eccleſiaſt. 34. 26. Iſa. 58. 3. Ioel. 2. 12. Leu. 16. 29. Iſa. 58. 3, 4, 5. Zach. 7. 5, 7. Non poſſum ferre iniquitatem & ſolemnia. Iſa. 1. 13.

ſinne:

sinne: so especially *that sinne*, wherby thou hast provoked God either to shake his Rod at thee, or already to lay his chastening hand upon thee. And doe this with a resolution, by the assistance of Gods grace, never to commit those sinnes againe. * For what shall it profit a man, by abstinence to humble his *Body*, if his *Soule* swell with *Pride*? Or to forbeare Wine and strong *Drinke*, and to bee drunke with *Wrath* and *Malice*? Or to let no *flesh* goe into the belly, when *Lyes*, *Slanders*, and *Ribaudry* (which are worse then any meate) comes out of the mouth? To abstaine from meate, and to doe *mischiefe*, is the *Diuels* fast, who doth *evill*, and is ever *hungry*.

* Quid prodest jejunare corpus abstinentia, si anima intumescit superbia? Vinum nequam bibere, & ita inebriari Carnibus non vesci, & de ore, omni esca sordidius egredi maledictum aut mendacium? Idem. Epist. 2. Qui rebus abstinent, & mala agunt, demonstrant se non esurire, quibus culpa adest, & cibus deest. Idem † Vis orationem tuam volare ad coelum? Fac illi duas alas, Jejunium & Eleemosynam. Aug. b Isa. 58, 6, &c. Zach. 7, 9, 10.

2. *Of doing good workes.*

The *good workes*, which as a Christian thou must doe every day, but especially on thy † *fasting day*, are either the *workes of Piety to God*, or the *workes of Charity* towards thy brethren.

First, the *workes of Piety to God*, are the *practise* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charitie* towards our *Brethren* are, b *forgiving wrongs*, *remitting debts* to the poore,

that

that are not well able to pay; but especially in *giving almes* to the poore, that want reliefe and sustenance: Else wee shall, * under pretence of *godlinesse*, practise *miserablenesse*, like those, who will pinch their owne *bellies*, to befraud their labouring *servants* of their due allowance. As [a] therefore Christ joyned *Fasting*, *Prayer*, & *Almes*, together in *Precept*: so must thou joyne them together, like [b] *Cornelius*, in *practice*: And therefore bee sure to give at the least so much to the [c] poore on thy *Fasting day*, as thou wouldest have spent in thine *owne pyet*, if thou haddest not fasted that day. And remember, *that hee that soweth plenteously, shall reape plenteously*. 2 *Cor.* 9. 6. and that this is a *speciall sowing day*. Let thy *Fasting* so [d] *afflict thee*, that it may *refresh* a poore Christian; and *rejoyce* that thou hast *dined and supped in another*, or rather that thou hast *feasted hungry Christ in his poore members*.

In *giving almes*, observe two things: first, the *Rules*: secondly, the *Rewards*.

1. *Rules in giving of Almes, and doing good workes.*

I. They must be done in *obedience of GODS Commandements*: Not because wee thinke it to be good, but because

* Qui jejunat ut parcat, non ad Dei gloriam jejunat sed sub specie sanctitatis parcit. *Chrysost. in Matt.* a *Matt.* 6 b *Act.* 10. 30. c Non Deo sed sibi jejunat, qui quæ ad tempus subtrahit, ad inopibus subtrahit, sed vertit post-modum offerendo custodit. *Greg. in Ps.* d Jejunium

te castigat, sed alterum lætificat, *Aug. Ser. de temp.* 64. Accipiat esurientes Christus quod jejunantes minus accipit Christianus, *Aug. de temp. Ser.* 157. Beatus qui jejunat ut alios pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis, *Cyril. in Lev. lib.* 10

God requireth us to doe such and such good deed: for such *obedience* (1 Sam. 15,22,) of the worker, God prefereth before all *Sacrifices*, and the greatest *workes*.

a Heb. 11,6. Rom. 14, 23.

II. They must proceed from a Faith: else they cannot please *God*: nay, without faith the most *specious* workes are but b *shining sinnes* and *Pharisees Almes*.

b Speciosa peccata. Aug.

III. Thou must not thinke by the good Workes and Almes, to merit *Heaven*; for in vaine had the *Sonne of God* shed his *bloud*, if *Heaven* could have beene *purchased* either for *money* or *meate*. Thou must therefore seeke *Heavens possession* by *the purchase of Christs bloud*, not by the *merits* of thine *owne* workes. For c *eternall life is the gift of God through Iesus Christ*: Yet every true Christian that beleeves to bee saved, and hopes to come to Heaven, must doe good workes (as the Apostel saith) for *necessary uses*, which are foure.

c Rom. 6. ult.

First, that d *God may be glorified*. Secondly, *that thou mayest shew thy selfe* e *thankefull for thy Redemption*. Thirdly, *that thou mayest* f *make sure thine Election unto thy selfe*. Fourthly, *that thou may*g *win others*, by thy holy devotion, to thinke the better of thy Christian profession. And for these uses wee are said to be h *Gods workemanship, created in Christ Iesus unto good workes, and that God hath ordained us to walke in them.*

d 1 Cor. 10, 31. 2 Cor. 9. 12. Phil. 1, 11.
e Luc. 1 74, 75.
f 2 Pet. 1, 10.
g Mat. 5. 16. Isa 61. 9.
h Eph. 2. 10.

IV. The

IV. Thou must not give thine Almes to *impudent Vagabonds*. who live in wilfull idleneſſe & filthineſſe, but to the *Religious* and *honeſt poore*, who are either ſicke, or ſo old, that they cannot worke; or ſuch who worke, but their worke cannot cõpetently maintaine them: Seeke out theſe in the *backe-Lanes*. and relieve them. But if thou meeteſt one that asketh an Almes for Ieſus ſake, and knoweſt him not to bee unworthy, deny him not: for, it is better to give unto tẽne Counterfeits, than to ſuffer Chriſt to goe, in *one poore Saint*, *unrelieved*. Looke not on the *Perſon*, but give thine Almes, as unto Chriſt, in the *party*.

2 *Of the reward of Almes-deeds, and good workes.*

1. *Almes* are a *ſpeciall meane* to moove GOD in mercy to turne away his [i] *temporall Iudgements* from us; when we by a *true Faith* (that sheweth it ſelfe by ſuch fruits) doe returne unto him.

i *Dan.* 4, 24.

2. Merciſull *Almes-givers* [k] ſhall bee the Children *of the Higheſt*, and bee like God their Father, who is the [l] Father of *Mercies*. They ſhal be his [m] *Stewards*, to diſpoſe his *goods*; his *Hands*, to diſtribute his *Almes*. And if it bee ſo great, an Honour, to bee the Kings *Almner*; how much greater is it to bee the God of *Heavens Almes-giver*?

k *Luk.* 6 35, 36.

l 2 *Cor.* 1, 3.

m *Luke* 16, 2.

3. When *all* this *world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to [u] *receive* their *reward*, the other to *deliver* their [o] *charge*.

4. Liberalitie in Almes-deeds is our [d] *surest foundation, that wee shall obtaine in eternall life* a liberall reward through the *Mercie* and *Merits* of Christ.

Lastly, by Almes-deeds wee feed and releeve Christ in his *Members*: and [q] *Christ* at the *last day* will acknowledge our *love*, and reward us in his *Mercie*: and then it shall appeare, that what wee gave to the poore, was not *lost*, but [r] *lent unto the Lord*. What greater motives can a Christian wish, to excite him to bee a liberall Almesgiver? Thus farre of the *Manner* of fasting. Now followeth the *End*.

u *Apoc.* 14, 13.
o *Luke* 16, 22. *Psa.* 91. 11. *Heb.* 1, 14. *Pet.* 1. *Tim.* 6. 19.
q *Matt.* 25.
r *Prov.* 19, 17.

3. *Of the ends of Fasting.*

The true *Ends* of *Fasting* are not to merit Gods favour or eternall life, (for that wee have only of the gift of *God* through *Christ*) nor to *place Religion* in bodily abstinence: (for fasting in it selfe is not the *worship of* God, but an *helpe* to further us the better to worship God.) But the *true ends of Fasting* are three.

[f] *Esa.* 8, 21. *1 Cor.* 9, 7. *1 Tim.* 5, 23. *Ieiunium orationem roborat, oratio sanctificat ieiunium. Euseb. Semi. de Ieiun.*

Firſt, to subdue our [s] flesh to the Spirit, but not so to [t] weaken our bodies, as that wee are made unfit to doe the necessary duties of our calling.

ling. *A good man* (saith *Salomon*) *is merciſull to his Beaſt*, *Proverb.* 12, 20. much more to his *owne body*.

Secondly, that wee may more devoutly contemplate Gods * Holy Will, and fervently powre forth our ſoules unto him by prayer: for as there are ſome kind of *Divels*, ſo there are alſo ſome kinds of ſinnes, which cannot bee ſubdued, but by *Faſting* joyned unto *Prayer*, *Matth.* 17, 22.

Thirdly, that by our [a] *ſerious humiliation*, and *judging* of our ſelves, wee may eſcape the *Iudgement of the Lord*: not for the merit of our faſting (which is none) but for the mercy of God, who hath promiſed to remoove his Iudgements from us, when wee by faſting doe unfainedly humble our ſelves before him. And indeed no Child of God ever *conſcionably* uſed this holy *Exerciſe*, but in the end hee obtained his requeſt at the hand of GOD: both in receiving graces which hee wanted, as appeares in the examples of [b] *Annah*, [c] *Iehoſaphat*, [d] *Nehemiah*, [e] *Daniel*, [f] *Eſdras*, [g] *Heſter*, as alſo in turning away Iudgements, *threatned* or *falne* upon him: as may beſeene in the Examples of the [h] *Iſraelites*, the [i] *Ninivites*, [k] *Rehoboam*, [l] *Ahab*, [m] *Ezechias*, [n] *Manaſſes*. Hee who gave his *deare Sonne* from Heaven to the death, to ranſome us when wee were his enemies; thinkes nothing too

* *Ioel* 1, 17. *Nehe.* 1 *Zac.* 2, 36. 1 *Cor.* 7, 5.

[a] *Ioel* 2 12, 13. 1 *Cor.* 12. [b] 1. *Sam.* 7. c 2. *Chr.* 20 [d] *Neh.* 1. [e] *Dan.* 2. [f] *Eſd.* 8 23. [g] *Heſt.* 9. [h] 1. *Sam.* 7, 6. 1 *Reges* 3. [k] 2. *Chr.* 12 5, 7. *&c.* [l] 1. *King.* 21. [m] 2. *Chron.* 32, 16. [n] 2. *Chro.* 33 12, 13.

deare on earth, to bestow upon us, when wee humble our selves, being made his reconciled *friends* & *children*.

Thus farre of the *privat Fast*.

2. *Of the publike Fast:*

A *Publike Fast* is, when by the [a] Authoritie of the *Magistrate*, either the whole *Church* within his Dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned *duties* of *Humiliation*, either for the *removing* of some publike [b] *calamitie* threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearefull sickenesse: or else for the *obtaining* of some *publike blessing*, foor the good of the [c] Church: as to crave the *assistance* of his Holy *Spirit*, in the *Election* and *Ordination* of fit and able *Pastors*, &c. or, for the tryall of *Truth*, and *execution* of *Iustice*, in matters of difficulty and great importance, &c.

When any evill is to bee remooved, the [d] *Pastours* are to lay open unto the people, by the evidence of *Gods Word*, *the sinnes* which were the *speciall causes* of that calamity: call upon them to repent, & publish unto them the mercies of God in Christ, upon their *Repentance*. The people must heare the voyce of *Gods Messen-*

gers

a Ioner 3, 7. 2 Chro. 20. 3. Ezra. 8, 21.

b 1. Sam. 7. 5, 6. Ioel. 2, 15. 2 Chro. 20. Ionas. 3. Hest. 4.

c Exod. 19. Esdras 8. Acts 1 13. 14.

d Ioel. 1, 14. Neh. 8.

gers with hearty *sorrow for their sinnes*: earnestly *begge pardon* in *Christ*, and promise unfained amandement of their life. When any blessing is to bee obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodnesse* of God who giveth such *Graces* for the *good* of Men. The *people* must *devoutly pray* unto God for bestowing of that *Grace*, and that hee would blesse his owne *meanes* to his owne *glory*, and the *good* of his *Church*. And when the Holy Exercise is done, let every Christian have a speciall care, according to his *abilitie*, to [e] *Remember the poore*. And whosoever (when just occasion is offered,) useth not this Holy Exercise of *Fasting*, hee may justly suspect, that his heart never felt the power of true Christianity.

[e] *Isa.* 58,7. 1 *Cor.* 6,7. *Gal.* 2, 10.

So much of *Fasting*. Now followeth the Exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

Holy Feasting is a solemne *Thanksgiving* (appointed by Authority) to bee rendred unto God on some speciall day, for some extraordinary *Blessings* or *Deliverances* received. Such, among the *Iewes*, was the *Feast* of the *Passeover*, to remember to praise God for their delive-

Exod. 12, 15.

Hester. 9, 19. 21. rance out of *Egypts* bondage: or the *Feast* of *Purim*, to give thankes for their deliverance from *Hamans Conspiracy*. Such amongst us, are the fifth of *August*, to praise GOD for delivering our Gracious *King* from the bloudy *Conspiracy* of the trayterous *Gowries*: And the fifth of *November*, to praise GOD for the deliverance of the *King*, *and the whole State*, from the *Popish Gunne-powder Treason*. Such Feasts are to bee celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes*, and *Dances*, by *mutuall feasting*, and *sending presents every man to his neigbour*, and by giving *gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*, or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: every Christian should account this *holy Supper* his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers the greatest assurance which they have of their *Salvation*; so it pulleth *temporall Iudgements* on the *Bodies*, and (without repentance) *Eternall Damnation* on the *Soules* of them who *receive it unworthily*. Let us see how a Christian may best fit himselfe to bee a due partaker of so

holy

holy a *Feast*; and to bee a *worthy Guest* at so sacred a *Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is *of himselfe* worthy to bee a guest at so *holy* a Banquet; yet it pleaseth God of his grace, to *accept* him for a worthy *receiver*, who endevoureth to receive that holy Mistery, with that *competent measure* of reverence that hee hath prescribed in his word. 1. Thes. 1, 11. Col. 1, 12. Luk. 20 35. Apoc. 3, 4.

Hee that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, *those which ought to bee done before hee receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to bee done after that he hath received the Sacrament*. The first is called *Preparation*: the second *Meditation*: the third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before hee presume to bee a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is GODS Commandement: For if hee commanded under the paine of Death, that none uncircumcised should eathe the Paschall Lambe; nor any circumcised Exo. 12 43, and 23, 6.

under foure *Dayes preparation*: how much greater preparation doth hee require of him that comes to receive the Sacrament of his *Body and Blood*: which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeover*.

Secondly, because the *example of Christ* teacheth us so much: for hee *washed* his Disciples feete, before hee admitted them to eate of his *Supper*. Signifying, how thou shouldst lay aside all *unpurenesse of heart*, and *uncleanesse of life*, and bee furnished with *Humility* and *Charitie*, before thou presumest to taste of his holy Supper.

Iohn 13.5.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him eate, &c.* And if a man, when he is to eate with an *earthly Prince, must consider diligently what is before him, and put a knife to his throate, rather than commit any rudenesse*: How much more oughtest thou to prepare thy soule, that thou mayest behave thy selfe with all feare and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

1. Cor. 11.28.

Pro. 23 1.2.

Fourthly, because it hath beene ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine mysteries*: *David* would not goe neere to

Gods

Gods *Altar*, till hee had first *washed his hands in innocencie*: Much lesse shouldst thou, without due preparation, approach to the *Lords Table*, *Abimelech* would not give. nor *David* and his men would not eate the *Shew-bread*, but on condition that their *vessels were Holy*; how much lesse shouldest thou presume to eate the LORDS *bread*, or rather *the Bread which is the Lord*, unlesse the vessell of thy heart bee first cleansed by repentance? and if the Lord required *Iesuah* (as hee had done *Moses before*) to put *off his Schooes*, in reverence of his Holinesse, who was present in that place, where hee appeared with a *sword* in his *hand*, for the destruction of his enemies: how much rather shouldest thou put off all the *Affections* of thine earthly conversation, when thou commest neere that place, where Christ appeareth tho the *eye* of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambes Wife hath made her selfe ready for his marriage*. Prepare therefore thy selfe, if thou wilt in this life bee *betrothed* unto Christ by Sacramentall *Grace*; or in Heaven married unto him by eternall glory.

Psalm. 26,6.

1 *Sam.* 11,4.

Exod. 3,5. *Iosh.* 5, 15.

Apoc 19,7.

Fifthly, because that God hath ever smitten with fearefull Iudgements, those who have presumed to

use

use his holy Ordinances without due
Gen. 3. 24. feare and preparation. GOD set a *flaming Sword* in a *Cherubins hand*, to smite our first Parents, being defiled with sinne, if they should attempt to goe into *Paradise*, to eate the Sacrament of the *Tree of life*: Feare then therefore to bee smitten with the sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart to eate the Sacrament of the Lord *of life*. God smote
1 Sam. 6. 50000 of the *Bethshemites* for looking irreverently into his Arke; and killed
1 Sam. 6, 21. *Vzza* with sudden death, for but *rashly touching* of the Arke; and smote *Vzziah*
2 Chro. 10, 11, &c. with a *Leprosie* for medling with the Priests Office, which pertained not unto him. The feare of such a stroake made *Ezechias* so earnestly to pray unto God, that hee would not smite the people that wanted *time to prepare themselves as they should, to eate the Passeover*. And it is said, that the Lord *heard Ezechias, and healed the people*: Intimating, that had it not beene for *Ezechias* Prayer, the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining of himselfe, was examined of another, and thereupon *bound hand and foot, and cast into utter darkenesse*, Matth. 21,
1 Cor. 11, 29. 12. And S. *Paul* tels the *Corinthians*,

that

hat for want of this *preparation*, in *examining and judging themselves before they did eate the Lords Supper*, GOD had sent that fearefull sickenesse mongst them; whereof *some were then sicke, others weak, and many falne asleepe*; hat is, taken away by *temporall death*: nsomuch, that the *Apostle* saith, that very *unworthy* Receiver *eate his owne judgement*: *temporall* if hee repents, *eternall* if hee repents not: and that in so haynous a measure, as if hee *were guilty of the very Body and Bloud of the Lord*, whereof this Sacrament is a holy *signe* and *Seale*. And Princes punish the indignity offered to their great *Seale*, in as deepe a measure, as that which is done to their owne *Persons*, whom it representeth. And how haynous the guiltinesse of Christs *Bloud* is, may appeare by the misery of the *Iewes*, ever since they wished *his Bloud to bee on them and their Children*. But then thou wilt say: it were *safer* to abstaine from comming *at all* to the Holy Communion. Not so: for GOD hath threathned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of Body and Soule. And it is the *Commandement of Christ*, *take, eate, doe this in remembrance of mee*. and hee will have his Commandement under the penalty of his curse, obeyed. And seeing that this Sacrament was the *greatest* token of

1 Cor. 11, 29

1 Cor. 11, 29.

Verse 27.

Matth. 27, 25.

Num. 9. 13. Heb. 2, 9. Matth. 16. 1 Cor. 11.

1 John 13, 1,

Christs

Iohn. 13,1. Christs love, which hee left at his d to his friends, whom hee loved to t end; therefore the neglect and c tempt of this Sacrament must a the *contempt* and *neglect* of his *love* Heb. 10 28,29. *bloud-shedding*: then which, no si in Gods account can seeme m *haynous*. Nothing hinders why th mayest not come freely to the Lo Table; but becauſe thou haddest n ther want the love of God, then le thy filthy ſinnes. O come, but co a gueſt prepared for the Lords Tabl ſeeing they are *bleſſed*, *who are cal to the Lambes Supper*. O come, b come prepared: becauſe the effi of this Sacrament is received acco ding to the *proportion* of the Faith the Receiver.

Apoc. 19,9. Efficacia Euchariſtiæ non æqualiter ſe habet quoad omnes fideles, ſed pro ratione fidei communicantium. Origen.

This preparation conſiſts in th ſerious conſideration of three things Firſt, of the *Worthineſſe of the Sacra ment*, which is tearmed to *diſcerne t Lords Body*. Secondly, of thine *un unworthineſſe*, which is to judge *ſelfe*. Thirdly, of the *meanes* whereb thou mayeſt become a *worthy* rece ver, called *Communication of the Lo Body*.

I. *Of the worthineſſe of the Sacrament.*

THe *worthineſſe* of this Sacrame is conſidered three wayes: Fi by the *Majeſty* of the *Author* ord

nin

ning. Secondly, by the *preciousness* of the *parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1. Of the Author of the Sacrament.

The *Author* was not any *Saint* or *Angel*: but our *Lord Iesus*, the eternall Son of God: For it pertaineth to Christ *onely* under the *New Testament*, to institute a Sacrament, because hee onely can *promise* and *performe the Grace* that it *signifieth*. And wee are charged to *heare no voyce but his* in his Church. How sacred should wee esteeme the *Ordinance* that proceedeth from so Divine an *Author*! *Matth. 17, 5.*

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying: Secondly, the *Divine Word* sanctifying: Thirdly, the *Heavenly graces* signified.

Eucharistiæ sacramentum non de alterius rei natura quam prædicationis fortitur. Tert. lib. de Coron. cap. 3.

First, the *Earthly signes* are *Bread* and *Wine*, *1 Cor. 11, 23. &c. Prov. 9, 5*, in number *two*, but *one* in use.

Secondly, the *divine Word*, is the Word of *Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull* Minister: *Heb. 5, 4. Num. 16, 40. 2. Cor. 10, 16.* The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is

pre-

preſent with his owne Ordinance, ready to *performe* whatſoever he promiſe. The Divine *words* of bleſſ do not *change* or *annihilate* the * ſ *ſtance* of the *bread* and *wine*: for if the ſubſtance did not remaine, it co bee no Sacrament:) but it change them in uſe and in name. For, th which was before but common bre and wine to nourish mens Bodies, i after the bleſſing deſtinated to a holy uſe, for the *feeding* of the *Soul of* Chriſtians. And where before the were called but *Bread* and *Wine*, the are now called by the name of tho *Holy things* which they ſignifie, *T Body and Bloud of Chriſt*: the better t draw our minds from thoſe *outwa* Elements, to the *Heavenly* Graces which by the *ſight* of our *bodies* the repreſent, to the ſpirituall *eyes* o our *faith*. Neither did † *Chriſtus* direc theſe words, *This is my Body*, *This my Bloud*, to the Bread and Wine, b to his Diſciples: as appeares by th words going before, *Take yee*, *ea yee*. Neither is the Bread his Body but in the ſame ſenſe that the Cup the *New Teſtament*, *viz.* by a Sacra mentall *Metonymie*. And *Marke* note plainely, that the words, *This is m*

* Qui eſt à terra panis percipiens vocationem Domini, non jam communis panis eſt, ſed Euchariſtia, ex duabus rebus conſtans terrena & cœleſti, *Irenæus. lib. 4. cap. 30.* Per ſacramentum corporis & ſanguinis Domini divinæ efficimur conſortes naturæ, & tamen eſſe non deſinit ſubſtantia vel natura panis & vini, *Geleſ. contra Eutyc.* † Chriſtus viſibilia ſymbola corporis & ſanguinis appellatione honoravit non naturam mutans, ſed gratiam naturæ adjiciens, *Theodoret. Dialog. 1.*

Bloud

Bloud, &c. Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Marke 14, 23, 24. And afterwards in respect of the naturall substance thereof, hee calles that the *fruit of the Vine*, which in respect of the spirituall signification thereof, hee had before tearmed *his Bloud*, *Verse* 25, after the manner of tearming all Sacraments. And Christ bids us not to *make him*, but to *doe this in remembrance of him*; and hee bids us eate *not simply his Body*, but *his body* as it was then *broken*, and *his bloud shed*; which *S. Paul* expounds to be but *the Communion of Christs body, and the* [h] *Communion of his Bloud*, that is, an effectuall *pledge* that we are *partakers* of Christ, and of *all the merits* of his *body* and *Bloud*. And by the frequent use of this Communion, *Paul* will have us to [b] *make a shew of the Lords death till hee come* [c] from heaven, and till wee as [d] *Eagles shall be caught up into the ayre to meet him*, who is the blessed *markes* and life of our soules.

h 1 Cor. 10, 16.

b 1 Cor. 11, 26. c Acts 3, 21. and 1, 11. Heb. 9, 28.

d Mat. 24, 27, 28.

Thirdly, the *spirituall graces* are likewise two: the *Body of Christ*, as it was with the *feeling of Gods anger* due to us, *crucified*: and his *Bloud*, as it was (in the like sort) *shed for the remission of our sinnes*. They are also in *number* two, but in *use* one, *viz.* whole Christ, with all his benefits offered to *all*, and *given* indeed to the faithfull.

Theſe are the three *integrall* parts of this *bleſſed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conjoyned are unprofitable without the *Grace* ſignified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiver. Some receive the *outward* Signe without the *ſpirituall* Grace, as *Iudas*, who (as *Auſten* ſaith) received * *The Bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *ſpirituall* grace without the *outward* ſigne, as the *Saint Thiefe* on the Croſſe: and innumerable of the Faithfull, who *Dying deſire it*, but cannot receive it through ſome externall impediments: but the *worthy* Receivers to their comfort receive *both* in the *Lords Supper*.

* Panem Domini, non panem Dominum, *Aug.*

Chriſt chooſe *Bread* and *Wine* (rather then any other Elements) to bee the *outward* ſignes in this bleſſed Sacrament: Firſt, becauſe they are eaſieſt for all *ſorts* to attaine unto: Secondly, to teach us, that as mans *temporall life* is chiefely nourished by a *Bread*, and cherished by *Wine*: ſo are our ſoules by his *Body* and *Blood* ſuſtained and quickned unto *eternall life*. Chriſt appointed Wine with the Bread to bee the outward ſignes in this Sacrament, to teach us; firſt, that as the

a *David calls bread the ſtrength of mans heart, Pſalm. 104, 15. Iſa. the ſtaff of Bread cha. 3. Ezec. the ſtaffe of bread, cap. 4, 16. Homer ἄρτον γυῖα λύοντα.*

perfect

perfect *nourishment* of mans body consists both of *Meat* and *Drinke*: So Christ is unto our soules not in *part*, but in *perfection*, both *salvation* and *nourishment*: Secondly, that by seeing the sacramentall Wine *apart* from the Bread, we should remember how all his *precious bloud* was *spilt* out of his *blessed body* for the *remission of our sinnes*. The *outward* signes the *Pastor* gives in the Church, and thou doest eate with the Mouth of thy *Body*: the *spirituall* grace Christ reacheth from Heaven, and thou must eate it with the *mouth* of thy *Faith*.

2. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits*, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1. To keepe Christians in a continuall [a] *remembrance* of that *propitiatory Sacrifice*, which Christ, *once* for all, offered by his *Death* upon the Crosse, to reconcile us unto God. *Doe this* (saith Christ) *in remembrance of mee.* And (saith the Apostle) [b] *As oft as yee shall eate this Bread, and drinke this Cup, ye doe shew the Lords death till hee come.* And hee saith, that (by this Sacrament, and the preaching of the Word,) [c] *Iesus Christ was so evidently set forth before the eyes of the Galatians, as if hee had beene crucified among them*;

a Matt. 16, 18. 1 Cor. 11, 25.
b 1 Cor. 11, 26.
c Gal. 3. 1. Heb. 9. 26, and 10. 12, and 13. Quotidie nobis Christus crucifigitur. Aug. in Psal. 59

for the *whole action* represented Christs death the breaking of the blessed *Bread*, the crucifying of this blessed *Body*: and the *powring* forth of the sanctified *wine*, the *shedding* of his holy *Blood*. Christ was once in himselfe *really* offered: but as oft as the Sacrament is celebrated, so oft is hee *Spiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory* Sacrifice, *not properly & really, but* figuratively*, because it is a *memoriall* of that propitiatory sacrifice, which Christ offered upon the *Crosse*. And to distinguish it from the *reall Sacrifice*, the Fathers call it the [a] *unbloudy Sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth unto God the *Sacrifice of praise and thankesgiving* for her Redemption; effected by the true and onely *expiatory* Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on his walls his owe sonne, to moove his gods to rescue his life, 2 *Kings* 3,27, mooved the assailing Kings to such pitty, that they ceast their assault, and raised their siege: how should the spirituall sight of *God the Father*, sacrificing on the Crosse *his onely begotten Sonne*, to save thy soule, moove thee to love *God* the *Redeemer*, and to leave sinne, that could not in justice bee expiated by any meaner ransome?

* μετουσιωσις alnc ruentum sacrificium. *I fit be unbloudy, because is is voyde of bloud: then is is not Christs naturall body. If because it is offered without shedding of bloud, then is is not available for the remission of sins. Heb. 9. 22.*

Of

Of the second End of the Lords Supper.

2. To *confirme Faith*: for GOD by this Sacrament doth *signifie* and *seale* unto us from Heaven, that according to the *promise* and *new covenant* which hee hath made in *Christ*, he wil truely receive into his Grace and Mercy all *penitent beleevers*, who duly receive this holy Sacrament; and that for the *merit of the Death and Passion of Christ*, hee will as *verily* forgive them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, [a] *The Seale of the New Covenant, and remission of sinnes.* In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with [b] *Samsons* Mother, *If the Lord would kill us, hee would not have received a burnt offering, and a meat offering at our hans, neither would hee have shewed all these things, nor would at this time have told us such things as these.*

Of the third End of the Lords Supper.

3. To bee a *pledge* and *symbole* of the most neere and effectuall *Communion* which Christians have with Christ. [c] *The Cup of blessing, which wee blesse, is it not the Communion of the Blood*

Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sanctæ Ecclesiæ Catholicæ offerre non cessat, *Aug. de fid. ad Petr. Diac. cap. 19.* Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in crucem immolatio, ejusque sanguinis de latere effusio designatur? *Can. dist. 2. de consec. cum frangitur 37.* [a] *Rom. 4. 11. Matt. 26, 28. 2 Cor. 11, 25.* [b] *Jud. 13, 23.* [c] *1 Cor. 10. 16.*

of Christ? The Bread which wee breake, is it not the Communion of the body of Christ? that is, a moſt effectuall ſigne and pledge of our Communion with Chriſt. This union is called [a] *abiding in us*, [b] *joyning the* LORD, [c] *dwelling in our hearts*: and ſet forth in the holy Scriptures by divers *Similies*. Firſt, of the *Vine* and *branches*: ſecondly, of the [b] *Head* and *Body*: thirdly, of the *Foundation* and *building*: fourthly, of a *Loafe* confected of many graines: fiftly, of the *Matrimoniall union* twixt Man and Wife, and ſuch like. And it is *threefold* betwixt Chriſt and Chriſtians. The firſt is *naturall*, betwixt our *humane nature*, and *Chriſts divine nature* in the perſon of the Word. The ſecond is *myſticall*, betwixt our perſons *abſent* from the Lord, and the perſon of Chriſt God and *Man*, into one *myſticall Body*. The third is *Celeſtiall*, betwixt our perſons *preſent* with the Lord, and the perſon of Chriſt in a *Body glorified*: theſe three Conjunctions depend each upon other. For, had not our nature beene firſt *Hypoſtatically* united to the Nature of God in the ſecond perſon; wee could never have beene united to Chriſt in a *Myſticall* Body. And if wee bee not in *this life* (though abſent) united to Chriſt by a *Myſticall* union, wee ſhall never have Communion of glory with him in his *Heavenly preſence*.

a Iob. 14, 16. b 1 Cor. 6, 17. c Epheſ. 3, 17. Iohn. 15, 5. Epheſ. 5, 30. e Epheſ. 2, 35. Col. 1, 18. Rom. 12, 4, 5 Epheſ. 3 19, 20. 1 Cor. 10, 27. Epheſ. 5 31, 32. Apoc. 21, 2.

The

The *Mysticall Communion* (chiefely heere meant,) is wrought betwixt Christ and us by the Spirit of Christ, apprehending us; and by our *Faith* (stirred up by the same *Spirit*) *apprehending Christ* againe. Both which Saint *Paul* doth most lively expresse; *I follow after, of that I may apprehend that for which also I am apprehended of Christ Iesus.* How cā hee fall away that holdeth, & is so firmely holden? This union he shall best understand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this union is best felt, & most confirmed, when we doe duely receive the *Lords Supper*. For then wee shall sensibly feele our hearts knit unto Christ, and the *desires of our soules* drawne by *Faith* and the *Holy Ghost*, as by the *cords* of *Love*, neerer and neerer to his Holinesse. Phil. 3 12.

From this *Communion with Christ*, there followeth to the faithfull many unspeakeable benefits.

As first, Christ tooke by *imputation* all their sinnes and guiltinesse upon him, to satisfie *Gods Iustice* for them: and he freely gives by *imputation* unto us all his Righteousnesse in this life, and all his right unto eternall life when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *owne person*. 2 Cor. 15, 2. Rom. 4 25. 1 Pet. 1 4. Phil. 3 9.

Secondly, there floweth from

Matth. 25,35. Acts 9,4. Matth. 25,45. Zach. 2,8. Eph 4, 23,23. Rom. 8,29. 2 Cor. 3.18. John 15,5, and 1. 16.

Christs nature into our *nature* united to him, the *lively Spirit and breath of Grace*, which renueth us to a spirituall life: and so sanctifieth our *minds, will*, and *affections*, that wee daily grow more and more conformable to the *Image of Christ*.

Thirdly, he bestoweth upon them, all *saving graces*, necessary to attaine eternall life; as the *sense of Gods love*, the *assurance of our Election*, with *regeneration*, *justification*, and *grace to do good works*; till wee come to live with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the *undefiled members* of Christs holy Body, and to beware of all *uncleanesse and filthynesse*: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this *union* with Christ (sealed unto us by the *Lords Supper*) *S. Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Corinth.* 10, 16, and *Adultery*, 1 *Cor.* 16, 15, 16.

1 Cor. 3, 4. 6, 7, 12.

Lastly, from the former Communion twixt *Christ* and *Christians*, there flowes another Communion, twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*; in that the whole Church, being many, doe all communicate of *one* Bread, in that holy action. *Wee being many, are*

1 Cor. 10, 17.

one

one Bread, and one Body, for we are all partakers of that one Bread; that as the Bread, which wee eate in the Sacrament, is but *one*, though it be confected of many graines; so all the Faithfull, though they be many, yet are they but *one mysticall body* under *one Head*, which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might bee *one*: to teach us at once, how much this *Vnity* pleaseth him. This *Vnion* betwixt the faithfull, is so *ample*, that no distance of place can part it: so *strong*, that death cannot dissolue it: so *durable*, that time cannot weare it out: so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction* of *soules* is termed the *communion* of *Saints*, which Christ effecteth by fixe speciall meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *owne* [a] *Love* into all their hearts. Fourthly, by [b] regenerating them all by *one* and the same *Baptisme*. Fiftly, by [c] nourishing them all with *one* and the same spirituall Food. Sixtly, by being *one* [d] quickning Head, of that *one* Body of his Church, which he reconciled to God *in the Body of his flesh*. Hence it was, that the multitude of

Iohn 17, 11, 21, 22, 23, 26.

1 *Cor.* 4, 13.

Ephes. 4 5.

a *Rom.* 5, 5.

b *Tit.* 3 5.

Ephes. 4, 5.

c 1 *Cor.* 10, 17. & 11, 23.

d *Col.* 1, 18, & 22.

Beleevers in the Primitive a Church were of *one heart* and of *one Soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *Love* one another: seeing they are all *members* of the same holy and mysticall Body, whereof *Christ* is Head: And therefore they should have all a *Christian sympathie*, and *fellow-feeling to rejoyce* one in anothers joy, to *condole* one in anothers griefe, to *beare* with one anothers infirmity; and mutually to *releeve* one anothers wants.

a Act. 4, 32.

*Audio quid verba sonent: neque enim mortis tantum ac resurrectionis suæ beneficiis nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, vere nobis in cœna dari Christi corpus, ut sit animis nostris in cibū salutarem, Calv. in Cœn.

Of the fourth End of the Lords Supper.

4. To *feed the soules of the Faithfull in the assured hope of life everlasting*. For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution that he will, according to his promise, by the vertue of his *Crucified* body and blood, as verily feed our soules to life *Eternall*; as our bodies are by Bread and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, *really *giveth* his very *Body* and *Blood* to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body and Blood of the Lord*. And b communication is not of things ab-

mus in 1. Cor. 11, v. 25. 1 Corinth. 10, 16. b Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ rerum locorum distantia sejunctas, ac procul dissitas, non modo aggregare, sed coadunare in unū potest. Calv. in 1 Cor. 11, 25.

sent

ſent, but preſent: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there*. Chriſt is verily preſent in the Sacrament, by a *double Vnion*: whereof the firſt is Spirituall, twixt Chriſt & the worth. Receiver. The ſecond is *Sacramentall*, twixt the *Body and Blood* of Chriſt, and the *outward ſignes* in the Sacrament. The former is wrought by meanes that the *ſame holy Spirit*, dwelling in *Chriſt* and in the *faithfull*, * incorporateth the faithfull, as members unto Chriſt their Head, and ſo makes them one with *Chriſt*, and partakers of *all the Graces, Holineſſe & eternall Glory* which is in him, as ſure and as verily as they heare the *words of the promiſe*, & are partakers of the outward Signes of the holy Sacrament. Hence it is, that the Will of Chriſt is a true Chriſtians *will*: and the Chriſtians *life is Chriſt who liveth in him*, Gal. 2, 20. If you looke to the things that are united, this Vnion is *eſſentiall*: If to the truth of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *Spirituall*. It is not our Faith, that makes the Body and Bloud of Chriſt to be preſent, but the *Spirit* of Chriſt dwelling in him and us. Our *faith* doth but *receive* and *apply* unto our ſoules, thoſe heavenly graces which are offered in this Sacrament.

The other, being the *Sacramentall*

* Hanc (ſc. corpus & ſanguis Domini) acceptam atque hauſtam id efficiunt, ut & nos in Chriſto & Chriſtus in nobis ſit. *Hil. l. 8. de Trin.* Iam corpus Chriſti meo corpori ſociatum eſt, & ſanguis ejus meas cernavit genas. *E. Aſſeris dictum apud Amſor-*

union,

union, is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes, which are Bread and Wine, with the Heavenly Graces, which are the *Body* and *Bloud* of *Christ* in the act of receiving: as if by a *mutuall* relation they were but *one* and the same *thing*. Hence it is, that in the same * instant of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*: hee eateth also with the mouth of his Faith, the very *Body* and *Bloud of Christ*. Not that Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts up his minde unto Christ; not by any *locall mutation*, but by a *devout affection*: so that in the holy b *contemplation of Faith* hee is at that *present with Christ*, and *Christ with him* And thus beleeving & meditating how Christ his body was crucified, & his precious blood shed for the remission of his sinnes, and the reconciliation of his Soule unto God: his Soule is hereby *more effectualy* fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must bee therefore of necessi-

* Corpus non adest cum pane, i. e. simul loco sed ἅμα, id est, simul tempore.

a Quia coena cœlestis fit actio, minime absurdum est Christum in cœlo manentem à nobis recipi, *Calv. in* 1. *Cor* 11, 25.

b Fidē mitte in cœlum, & eum in terris tanquā præsentem tenuisti, *Aug. Epist.* 3. *ad Volu.* Fidem quum dico, non intelligi quamlibet opinionem, sed fiduciam, qua, quum audis panem esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse ibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi, *Calv. ibid.*

in the

in the Sacrament, both the outward ſignes to be *viſibly* ſeene with *the eyes of the body*, and the body and Bloud of Chriſt to bee *ſpiritually diſcerned* with the *Eye of Faith*. But the forme how the Holy Ghoſt makes the bodie of *Chriſt*, being *abſent* from us in place, to be *preſent* with us by our union, *S. Paul* tearmes a *great Myſtery*; ſuch as our underſtanding cannot worthily comprehend. The Sacramentall Bread & Wine therefore are not *bare ſignifying ſignes*, but ſuch as wherewith Chriſt doth indeed *exhibite* and *give* to every *worthy Receiver*, not * onely his *Diuine vertue* and *efficacy*, but alſo his very *Body* and *Blood*, as verily as he gaue to his Diſciples the *Holy Ghoſt*: by the ſigne of his *ſacred Breath* or *Health*; to the diſeaſed, by the *Word of his mouth*, *or touch of his hand or garment*. And the *apprehenſion* by *Faith* is more forcible, then the exquiſiteſt *comprehenſion* of *Senſe* or *Reaſon*. To conclude this point: this holy Sacrament is that *bleſſed Bread*, which beeing eaten, opened the eyes of the [a] *Emaunites*, that they knew *Chriſt*. This is that *Lordly Cuppe*, by which [b] *we are all made to drinke into one ſpirit*: This is that *Rocke flowing with* [c] *Honey*, that reviveth the faint-

Epheſ. 5 29.

* Ego tunc non demum participare Chriſti bonis agnoſco, poſtquam Chriſtum ipſum obtinemus. Obtinetur non tantũ, quum pro nobis factum fuiſſe victimam credimus: ſed dum in nobis habitat, dum ejus ſumus membra, ex carne ejus, dum in

nam denique & vitam & ſubſtantiam (ut ita loquar) cum ſo coaleſcimus, *Calvin. ibid.* a *Luke* 24, 30, 31. b 1 *Cor.* 12, 13. c *Lam.* 14, 27.

ting

ting ſpirits of every true *Ionathan*, that taſtes it with the *mouth of Faith*. This is that [a] *Barley loafe*, which *tumbling from above*, ſtrikes downe the Tents of the *Madianites* of infernall darkeneſſe. *Elias* Angelicall [b] *Cake & water* preſerved him forty dayes in *Horeb*, and [c] *Manna* (*Angels food*) fed the *Iſraelites* fortie yeeres in the *Wilderneſſe*. but this is that [d] true *Bread of life*, and heavenly *Manna*, which if we will duely eate, will nourish our Soules for ever unto life [e] *eternal*. How ſhould then our ſoules make unto *Chriſt that requeſt* from a *ſpirituall* deſire, which the *Capernaites* did from a *Carnall* motion? [f] *Lord, evermore give us this bread.*

The fift End of the Lords Supper.

5. *To be an aſſured pledge unto us of our Reſurrection.* The Reſurrection of a Chriſtian is two-fold: firſt, the [g] *ſpirituall* Reſurrection of our *ſoules*, [h] in this life, from the death of *ſin*, called the *firſt Reſurrection*: becauſe that by the *trumpet-voyce* of Chriſt, in the preaching of the Goſpell, we are raiſed from the *death of ſinne*, to the *life of grace*: [h] *Bleſſed and holy is hee* (ſaith *S. Iohn*) *who hath part in the firſt Reſurrection*: *for on ſuch the ſecond death hath no power.* The *Lords Supper* * is both a *meane and a pledge* unto us of this ſpirituall and firſt Reſurrection. [i] *He that eateth me, even he ſhall live by mee.* And then

are

a *Iudg.* 7,13. b *Kin.* 18,6,7 c *Pſ.* 78 24,25. *Numb.* 16,35. d. *Iob.* 6,32. 35,49, 50. e *Iob.* 6. 51,58. f *Iob.* 6 35. g *Iob.* 5 2. *Rom.* 6 4,5,12 h *Apo.* 20,6. * Hinc apud priſcos Sacramentum baptiſmi appellatur, *Salus*, Sacramentum vero Dominici corporis, *Vita Aug. l.* 1. de peccatorum meritis c. 24. i *Iob.* 6 57.

are we fit Guests to[a] sit at the Table with Christ, when like Lazarus we are raised from the death of sin, to newnesse of life. [a] Ioh. 12, 2.

The truth of this first resurrection will appeare by the motion wherewith they are internally mooved: for if, when thou art mooved to the duties of Religion, and Practice of Piety, thy heart answereth with *Samuel, Here I am; speake, Lord, for thy servant heareth.* And with *David, O God, my heart is ready.* And with *Paul, Lord, what wilt thou have mee to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first Resurrection:* but if thou remaineſt ignorant of the true grounds of Religion, and findeſt in thy selfe a kind of secret loathing of the exercises thereof, and must bee drawne, as it were against thy will, to doe the workes of Piety, &c. then surely thou hast *but a name that thou liveſt, but thou art dead*, as Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt to keepe thy body from stinking. 1 Sam. 3, 10. Psalm. 108, 1. Acts 9 9. Apoc. 3, 1.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raiſe him up at the last day.* For this Sacrament

signi

signifieth and sealeth unto us, that *Christ died* and *rose againe* for us, and that his [b] flesh *quickneth* & nourisheth us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our *Head* is risen (all the *members* of the bodies shall likewise surely rise againe. For how cā those bodies which (being the *weapons of Righteousnesse*, Rom. 16, 13; *Temples of the Holy Ghost*, 1 Cor. 6. 19, & *members of Christ*) have beene * *fed* and *nourished* with the *Body* and *Bloud* of the *Lord of Life*, but bee raised up againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleepe in the *Lord*. And their *buriall places* are tearmed the [c] *beds* and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is *Iudge*, bringing them as Malefactours out of the Gaole, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs resurrection*, and of the Communion which

[a] *Iohn 6, 54.*

[b] Rincpanis & vinum à veteribus nominantur symbola resurrectionis. *Con. Nicæ. Iohn 6, 51.*

[c] Caro Christi non in sese, sed in verbo ipsi hypostatice unito vivificat: *Cyr. in Iob. 10 13.*

* Ut quia est propriacaro verbi

cuncta vivificantis, *Synod. Ephes.* ad *Nestor.* Vivificat: 1. Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum viæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sanctis insiti. Caro non prodest, *Iohn 6, 63.* 1. Carnalis opinio non conveniens cum mysterio mandducationis carnis Christi. * Quo modo nos quoq; carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutriturl *Iren. lib. 4, c. 34. & Isa. 26, 19,*

hey have with him, as with their *Head*. And his resurrection is the cause and *assurance of ours*. The * *Resurrection* of Christ is a Christians particular faith: and b *Resurrection* of the *Head*, is the *Child of Gods* chiefest *confidence*. Therefore Christians, in the Primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed*.

a Christi resurrectio in qua nostra inchoatur, communis resurrectionis fidejussor est *Theod.*

* Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum *Aug. l. 10. con. Faust. cap. 19.*

b Tota fiducia Christianorum est resurrectio mortuorum *Tert. l. 3.*

The sixt End of the Lords Supper.

6. *To seale unto us the assurance of everlasting life.* Oh what more wished or loved, then *life*! or what doe all men naturally more: either c feare or abhorre then *death*! Yet is this *first death nothing*, if it bee compared with the second *death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy Receiver of this *blessed Sacrament*. For our Saviour assureth us, d *That if any man eate of this Bread, he shall live for ever: & the Bread that I will give, is my flesh, which I will give for the life of the World.* He therefore, who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam aternam*, I beleeve the life everlesting: but also *Edo vitam*

resurrexit. *Cæs.* c Omnium terribilium terribilissimum *Aristot. Anist.* d John 6, 51.

æternam, I eate life everlasting. And indeed this is the *true Tree of Life*, which God hath planted in the middest of the *Paradise of the Church*: And whereof hee hath promised *to give every one that overcommeth, to eate.* And this Tree of Life, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise* of *Eden*; for *that* had his roote in the *earth*, *this* from *Heaven: that* gave but life to the *Body*, *this* to the *Soule*; *that* did but preserve the life of the *living*, *this* restoreth life to the *dead*. The *leaves of this tree, heale the Nations* of beleevers, and it yeelds *every Moneth a new manner of fruit*, which nourisheth them to life everlasting. Oh, blessed are they who often eate of this Sacrament! at least, *once every moneth* taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heale our infirmities, and to confirme our beliefe of life everlasting.

Apoc. 2 7.

Apoc. 22 6.

Milites Sacramento erant jurati & obstricti ad præstandu solliimperatori fidelitatem & obedientiam-

Of the seventh End of the Lords Supper.

7. To bind all Christians, as it were; by an *oath of fidelity*, to serve the one onely true God: and to admit no other *propitiatory Sacrifice for sinnes*, but that *one reall Sacrifice* which by his death Christ *once suffered*, & by which hee finished the *sacrifice of the Law*, and effected *eternall Redemption*, and *Righteousnesse* for all beleevers. And

so to remaine for ever a publike *marke of profession*, to distingvish Christians from all Sects and false Religion. And seeing that in the *Masse* there is a *strange Christ* adored, not he that was *borne* of the *Virgin Mary*: but one that is made of a *Wafer Cake*: and that the offering up of this *Breaden god* is thrust upon the *Church*, as *a propitiatory Sacrifice for the quicke and the dead*: all true Christians, upon the danger of *wilfull perjury*, before the *Lord Chiefe Iustice* of Heaven & Earth, are to detest the *Masse*, as the Idoll of Indignation, which is most derogatory to the all-sufficient World-saving merits of *Christs death and passion*. For by receiving the Sacrament of the *Lords Supper*, wee all sweare, that all *reall Sacrifices* are ended by our Lords death: and that his *Body* and *Bloud once* crucified and shed, is the *perpetuall food*, and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceive his owne *unworthinesse*, by examining his life, according to the Tenne *Commandements* of Almighty God: Search therefore what duties thou hast *omitted*, and *what vices* thou hast *committed*, contrary to *every one* of the Commandements: remem-

Deut. 27, 26. Gal. 3, 10.

bring, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sins and miseries, retire to some secret place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor*, standing at the Barre to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *cheekes* with thy *teares*, confesse thy sinnes, and humbly aske him mercy and forgivenesse, in these or the like words:

An humble confession of sinnes, to bee made unto God, before the receiving of the Holy Communion.

Luke 15 The 1. Commandement. Deut. 6 5. Matth. 22, 37, 38. Leu. 19 18. Psa. 21 5, 6. Psa. 38 1.

O God and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednesse which I have *committed against heaven and against thee*, I am ashamed of my selfe, and confusion seemes to cover my face as a vaile: for which of thy *Commandements* have I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: For the love of my heart hath not so intirely cleaved unto thy Majesty, as to

vaine

vaine and *earthly* things: I have not feared thy *Iudgements*, to deterre mee from sinnes, nor *trusted* to thy *Promises*, to keepe me from doubting of *my temporall*, or from *despairing* of mine *eternall* state. I have [a] made the Rule of thy divine worship to be *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my *blessed Saviour* in a *painted picture* of *mans device*, rather then to behold him [b] crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I * should never use thy *Name* (whereat *all knees doe bow*) but with *religious reverence*, nor any part of thy worship, without due *preparation* and *zeale*: I have blasphemously abused thy holy name, to *rash* and *customary* oathes: yea, I have used oathes by thy *sacred* name [c], and false covers of my filthy sinnes. And I have ben present at thy service oft-times more for *ceremony*, then *conscience*, and to *please* men more then to please thee, my gracious *God*.

Where I should sanctifie [d] thy *Sabbath Day*, by being present at the *publike exercises* of the *Church* and by meditating *privately* on the *Word* and *Workes* of God, & by *visiting* the sicke and relieving of my poore [e] *brethren*: alas, I have thought those holy Exercises a *burden*, because they hindred my *vaine sports*: yea! I have spent may

a The 2 Comment. *Deut.* 12, 32. *Matth.* 15, 9.
b *Gal.* 3, 1.
* The 3 Commandement. *Phil.* 2, 10. *Eccles.* 5, 1. 17. 1 *King.* 19, 10, 14. 5, 2.
c Here confesse thy rash & false swearing.
d The 4 Commandement. *Acts* 20, 7.
e 1 *Cor.* 16, 2. Here confesse thy travelling on the Sabbath, & thy leaving the holy exercise, to goe to hearing or feasting.

of thy Sabbaths in mine owne *prophane pleasures*, without being present at any part of thy *divine worship*.

The 5 Commandement.

Where I should have given all due reverence to my *Naturall, Ecclesiasticall, & Politicke* Parents, I have not shewed that measure of dutie and affection to my Parents, which their *care* and *kindnesse* hath deserved. I have not had thy *Ministers* in such *singular love for their workes sake*, as I ought, but I have *taunted* at their *zeale*, and *hated* them, because they reproved mee *justly*: And I have carried my selfe contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance*, that I should bee obedient unto them *,

* Thes. 5, 13. Gal. 4, 15. * Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.

Where I should be [a] *slow* to *wrath*, and [b] *ready to forgive offences*, and not suffere the *Sun to goe downe upon my wrath*, *but to doe good for evil*, *loving my very enemies for thy sake*: I alas, for *one sorry word*, have burst out into open *rage*, and harbouring thoughts of mischiefe in my heart, I have preferred to *feede on mine owne malice*, rather then to *eate* of thy *holy Supper*.

The 6 Commandement. a Prov. 19, 11. b Ephes. 4, 31. Mark, 5 44.

Where [c] I should keepe my *mind from all filthy lusts*, and my *body* from all *uncleannesse*: O LORD, I have

† Here confesse thy haynousness & if thou hast bene any way the cause of any mans death unjustly, or cruelly. c The 7. Commandement. 1 Thes. 4, 3, &c. Rom, 6, 13. Here confesse unto God thy secret pollutions, fornication or adultery, if Satham hath so farre prevailed over thee.

defiled

defiled both, and made my heart a *Cage* of all impure thoughts, and my *minde* a verye *Stye* of the uncleane spirit. Yea, the *remedy* which thou (Lord) hast ordained for *incontinency*, could not *containe* mee within the bounds of *Chastity*: for by doating on *Beauty*, whose grounds is but *dust*, Satan hath bewitched my flesh to lust after *strange* flesh.

a Where I should have lived in *uprightnesse*, giving every man his due; being contented with mine owne estate, and living conscionably in my *lawfull calling*, should be ready (according to mine ability) to lend & give unto the poore: Oh Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect *dealings*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians: yea, I have received, and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold*, and *naked* at my doore, & *hungry*, *cold* and *naked*, to goe away succourlesse, as hee came: and when the leanenesse of his *cheeks* pleaded *pitty*, the hardnesse of my *heart* would shew no *compassion* c.

d Where I should have made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and

a The 8 Commandement.
b Ephes. 4, 28. Luke 6, 34, 35.
c Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right
d The 9 Commandement. Zach. 8 16. Matth. 10, 16. 1 Cor. 13, 7. Matth. 18, 19.

shold have defended the *good name* and *credit* of my neighbour; alas (vile wreth that I am) I have belyed and *slandered* my fellow-brother, and as soone as I *heard* an ill report, I made my *tongue* the *instrument* of the Divell, to blazon that abroad unto others, before I knew the truth of it my selfe. I was so farre from [a] speaking a good *word*, in defence of his *good name*; that it tickled my heart in secret to heare one, that I envied to bee tayed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made *justs* of *officious*, and *advantage* of *pernicious* lyes therein shewing my selve a right *Cretian*, rather then an upright *Christian* [b].

And lastly (O Lord) where I should have rested fully *contented* with that *portion* which thy Majesty thought meeteſt to bestow upon mee in this *pilgrimages* & rejoyce in *anothere* good as in mine *owne*: alas, my life hath beene nothing else but a *greed lusting* after this neighbours *house*, and that neighbours *Land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*; coveting rather those things which thou hast bestowed on *another*, rather then beeing thankefull for that which thou hast given unto *my selfe*. Thus I, O LORD, who am a *carnall sin-*

[a] *Psalm. 50, 20.* [a] *Psal. 15, 3.* [b] *Here confesse if thou hast belyed or slandered thy neighbour, or not spoken the truth, to cleare his innocency when thou wast called thereto. Vit. 1. 12.*

The 10 Commandement. *Heb. 13 5. 1. Tim. 6, 6. Phil. 4, 11, 12.*

ner, and *sold under sinne*, have transgressed all thy holy and spirituall Commaudements, from the *first* to the *last*, from the *greatest* unto the *least*; and heere I stand guilty before thy Iudgement seat, of all the breaches of all thy Lawes, and therefore lyable to thy *Curse*, and all the miseries that *Iustice* can powre forth upon so cursed a creature. And whither shall I goe for deliverance from this misery? *Angels* blush at my rebellion, & will not helpe me: *Men* are guilty of the like *transgression*, and cannot keepe themselves. Shall I then despaire with *Cain*, or make away my selfe with *Iudas*! No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy *reignes* to pardon *abounding* sinnes, and out of the depth of my *miseries*, I will cry with *David*, for the *depth* of thy *mercies: Though thou shouldst kill me with afflictions, yet will I, like* Iob, *put my trust in thee*. Though thou shouldest drowne me in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy merey, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels of Hell*, as *Ionas*, into the *Bodie* of the *VVhale*: yet from thence would I cry unto thee;

Heb. 4

Psalm. 130, 1.

Iob. 13 15.

Ionas 2, 2.

O GOD *the Father of Heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God, have mercie upon mee a miserable sinner.* And seeing the goodnesse of thine owne nature first mooved thee to send thine *onely begotten Sonne* to dye for my sinnes, that by his death I might bee reconciled to thy Majesty: O reject not now my penitent Soule, who being displeased with her selfe for sinne, desireth to returne to serve, and *please* thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poore servant, who am (like *Peter*) ready to *sinke* in the Sea of my sinnes and misery. Wash away the multitude of my sins, with the *merits* of that *blood*, which I beleeve that thou hast so abundantly shed for penitent sinner.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy Death and Passion, all my sinnes are so freely & fully remitted and forgiven, that the curses and judgements, which my sinnes have deserved, may never have power either to *confound* mee in this life, or to *condemne* mee in the world which is to come: for my stedfast

faith

faith is, that *thou hast dyed for my sinnes, and risen againe for my justification.* This I beleeve, O Lord, *helpe mine unbelefe.* Worke in mee likewise, I beseech thee, an *unfained* Repentance, that I may heartily *bewaile* my former sinnes, and *loath* them, and serve thee henceforth in *newnes* of life, and greater measure of holy *devotion.* And let my soule never forget the infinite love of so sweet a *Saviour*, that hath laid downe his life to redeeme so vile a *sinner.* And grant, Lord, that having received these seales and pledges of my *Communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by faith in thee, that I may carefully walke all the dayes of my life in *godlinesse* and *Piety* towards thee, and in Christian *Love* & *Charity* towards all my Neighbours, that living in thy feare, I may dye in thy *favour*, and after *death* bee made partaker of *eternall life*, through *Iesus Christ* my Lord and onely Saviour. *Amen.* Rom. 5 ult.

3. *Of the meanes whereby thou maist become a worthy Receiver.*

THese *Meanes* are duties of two sorts: the former, respecting God; the latter our *Neighbour*. Those which respect GOD, are three: first, *sound knowledge*: secondly, *true faith*: thirdly, *unfained Repentance*.

That

That which respecteth our *Neighbour*, is but *one, sincere Charitie.*

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Heb. 6, 1, 2. Ioh. 17, 3. 1 Tim. 2, 4. 1 Cor. 12, 29. 2 Cor. 12, 5.

Sound Knowledge is a *sanctified understanding of the first Principles of Religion.* As first, *of the Triniti of Persons in the Vnitie of the God-head* Secondly, *of the Creation of Man, and his Fall.* Thirdly, *of the Curse and misery due to sin.* Fourthly, *of the Natures and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacraments, sealing the same unto us.* For, as an *house* cannot be built, unlesse the *foundation* bee first laid, no more can *Religion* stand, unlesse it be first grounded upon the *certain knowledge of* Gods Word. Secondly, if wee know not Gods will, we can neither *beleeve* nor doe the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in *divine* and *spirituall* matters. And yet in *temporall things* a man may doe much more by *the light of nature*: But in *religionis mysteries*, the more wee relye upon *naturall reason*, the further we are from comprehending *spirituall truth.* Which discovers the *fearefull* estate of those who *receive* without *knewledge*, and the *more fearefull* estate of those *Pastors*, who *minister* unto them without *Catechizing.*

1 Cor. 14. Rom. 8 7.

2 *Of sincere Faith, required to make a worthie Communicant.*

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Divels* and *Reprobates* have in an excellent measure, & doe beleeve it, and *tremble*) but *A true perswasion as of all those things, whatsoever the Lord hath revealed in his Word: so also a particular application unto a mans owne Soule, of all the promises of mercy, which God hath made in Christ to all beleeving sinners.* And consequently, that *Christ and all his merits doe belong unto him as wel as to any other.* For first: if we have not the righteousnesse of *Faith*, the Sacrament *seales nothing* unto us, and *every man in the Lords Supper receiveth so much as he beleeveth.* Secondly, because that without Faith wee communicating on *Earth*, cannot apprehend Christ in *Heaven*: For as hee *dwelleth in us by Faith*, so by *faith* wee must likewise *eat him.* Thirdly, because that without *fait* wee cannot be perswaded in our consciences that our receiving is *acceptable* unto God.

Iam. 3. 19. Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

Heb. 11 6. Rom. 14. 23. Isa. 55. 7. Ezek. 33. 11. Act. 16. 25. and 9. 19. Luk. 1. 74, 75

3. *Of unfained repentance, requisite for a true Communicant.*

True Repentance is a holy chelbe of the minde, when upon the feeling sight of Gods mercie, and of a mans own misery, he turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousne

all

all the reſt of his dayes. For as hee that is glutted with *meate*, is not apt to eate *bread*: ſo hee that is ſuffed with ſinnes, is not fit to receive Chriſt. And a *conſcience* defiled with wilfull filthineſſe, makes the uſe of all *holy things unholy* unto us. Our ſacrificed ſpotleſſe Paſſeover cannot bee eaten with the ſowre leaven of malice and wickedneſſe, ſaith *Paul 1 Cor.* 5, 8. Neither can the old bottles of our corrupt & impure conſciences retaine the new wine of Chriſts precious bloud, as our Saviour ſaith *Marke 2*, 22. Wee muſt therefore truely repent, if wee will be worthy partakers.

Heb. 3, 3, 14. *Tit.* 1. 15.

1. *The dutie to be performed in reſpect of our* Neighbour, *is* Charitie.

Charity is a hearty forgiving of others who have offended us, and after reconciliation an outward unfained teſtifying of the inward affections of our hearts, by geſtures, words, and deedes, as oft as wee meet, and occaſion is offered. For firſt, without *love* to our neighbour, *no ſacrifice is acceptable* unto God. Secondly, becauſe one chiefe end, wherefore the *Lords Super* was ordained, is, to *confirme* Chriſtians love one towards another. Thirdly, no man can aſſure himſelfe that his *owne ſins* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus farre of the *firſt ſort* of duties which weare to performe be-

Mat. 5. 23, 24.

Iob. 13 14, 34. 35. *Mat.* 6. 12, 14. 15, & 18. 35.

fore

fore wee come to the Lords Table, called *Preparation.*

2. *Of the second sort of duties, which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.*

THis Exercise of spirituall *Meditation*, consists in divers points. First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy selfe how thou art invited by *Christ*, to bee a Guest at his *holy Table*, and how lovingly hee inviteth thee: *Hoe, every one that thirsteth, come yee to the waters of life &c. Come, buy wine and milke, without mony and without price: eat ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eate ye; this is my body, which was broken for you: drinke ye all of this; for this is my bloud, which was shed for the remission of your sinnes.* What greater *honour* can be vouchsafed; than to bee admitted to sit at the Lords owne Table? What *better fare* can bee afforded, than to feede of the Lords owne body & Blood? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, *that hee should feede with him at his owne Table in Ierusalem*; how much greater favour ought wee to account

Matth. 22, 1 Pet. 2

Isa. 55. 1, 2.

Matth. 26, 26, 27, 28, &c.

2 Sam. 19, 33.

it,

if, when *Christ doeth indeed feede us in the Church at his owne Table, and that with his owne most holy Bodie and Bloud?*

Gen. 22. 5. 2. As *Abraham*, when he went up to the *Mount*, to sacrifice *Isaac* his Sonne, left his servants beneath in the valley: so when thou commest to the spirituall Sacrifice of the *Lords Supper*, lay aside all *earthly thoughts & cogitations*: that thou mayest wholly contemplate of Christ, and offer up thy *Soule* unto him, who sacrificed both his *Soule* and *Body* for thee.

3. Meditate with thy selfe, how precious and venerable is the *Bodie* and *Bloud* of the *Sonne of God*, who is the *Ruler* of heaven and earth: the Lord, at whose beck the *Angels* tremble, and by whom both the quicke & dead shall bee judged at the last day and thou among the rest. And how that it is hee, who having bin *crucified* for thy sinnes, offereth now to bee received by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a *Guest*: how ill deserving to taste of such sacred food, having beene *conceived* in *filthinesse*, & *wallowing* ever since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Divell: adoring Christ with an *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and crucifying him

Haile King.

a new

anew with thy graceleſſe actions.

Fourthly, ponder then with what face dareſt thou offer to touch *ſo holy* a body with ſuch defiled hands? Or to drinke ſuch precious Blood with ſo *lewd* and *lying* mouth, or to lodge ſo bleſſed a Gueſt in ſo uncleane a ſtable? For if the *Bethshemites* were ſlaine for but looking *irreverently* into the *Arke of the olde Teſtament*, what judgement mayeſt thou juſtly expect, who with ſuch *impure* eyes & heart, art come to ſee and receive the *Arke* of the *New Teſtament*, in which *dwelleth all the fulneſſe of the God-head bodily?* Col. 2. 32.

If *Vzza* for but touching (though not without *zeale*) the *Arke* of the Covenant, was *ſtricken* with *ſudden death*, what *ſtroake* of *Divine Iudgement* mayeſt thou not feare, that ſo rudely, with *uncleane* hands, doeſt preſume to handle the *Arke* of the *eternall Teſtament*, *wherein are hid all the Treaſures of Wiſdome and Knowledge?* 2 Sam. 6, 7.

If *Iohn Baptiſt* (the holieſt Man that was borne of a Woman) thought himſelfe *unworthy* to beare his ſhooes, O Lord, how unworthy is ſuch a *prophane wretch*, as thou art, to eate his *holy flesh*, and to drinke his *precious Blood?* Matth. 3, 11.

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a *glympſe* of *Chriſts almighty power*, thought himſelfe *unworthy* to *ſtand* in the *ſame boate* with him, how

unworthie art thou to *sit* with Christ at te *same Table*, where thou mayest behold the *infiniteneſſe* of his *Grace* & *Mercie* displayed?

Matt. 8. If the *Centurion* thought that the *roofe of his house* was not worthie to harbour so divine a Gueſt, what roome can there bee fit under thy *ribbes*, for *Christs holineſſe* to dwell in?

If the *Bloud-issued* ſicke Woman feared to touch the *Hemme of his Garment*; how shouldeſt thou tremble to eate his *flesh*, and to drinke his *All-healing-bloud*?

Yet if thou commeſt humbly, in *Faith*, *Repentance*, and *Charitie*, abhorring thy ſinnes paſt, and purpoſing unfainedly to amend thy life henceforth, let not thy former ſinnes affright thee; for they ſhall never bee laid unto thy charge: and this Sacrament ſhall ſeale unto thy ſoule, that all thy ſinnes and the *Iudgements* due unto them, are fully *pardoned*; and cleane washed away by the *bloud* of Chriſt. For, this Sacrament was not ordained for them who are *perfect*: but to helpe *penitent* ſinners unto *perfection*. Chriſt came *not to call the righteous, but ſinners to Repentance*. And hee ſaith, *That the whole needs not the Phyſician, but they that are ſicke*. *Thoſe* hath Chriſt *called*, and when they *came* them hath hee ever *helped*. Witneſſe the whole Goſpell, which teſtifieth

Matt. 9. 12, 13. Mark. 11, 18.

that

that not one Sinner, who came to *Christ* for mercy, went ever away without his errand. *Bathe* thou likewise thy *ſicke Soule* in this *Fountaine of Chriſts bloud*; and doubtleſſe, according to his promiſe, *Zachar.* 13. 1. thou ſhalt be healed of all thy *ſinnes*, and *uncleaneſſe*. Not *ſinners* therefore, but they who are unwilling to repent of their ſinnes, are debarred from this Sacrament.

Firſtly, meditate, that Chriſt left this Sacrament unto us, as the chiefe *Token* and *Pledge of* his *Love*: not when wee would have made him a King; *Iohn.* 6. 15. (which might have ſeemed a requitall of kindnes) but when *Iudas* and the High Prieſts were conſpiring his *Death*, (therefore wholly of his meere favour.) When *Nathan* would ſhew *David* how entirely the *poore man loved his sheepe* that was killed by the *rich man: he gave her* (ſaith he) *to eate of his owne morſels, and of his owne cup to drink*, 2 *Sam.* 12. 3. And muſt not then the *love* of *Chriſt* to his *Church* be unſpeakeable, when hee gives her his owne *flesh* to *eate*, and his *owne bloud to drinke*, for her ſpiritnall and eternall nourishment? If then there bee any love in thine hearth, take the *Cuppe of Salvation* into thy hand, and pledge his *love* with *love* againe, *Pſam.* 116. 11.

Sixtly, when the Miniſter beginneth

the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy *actions* and *rites* which according to *Christs institution* are used in and about the holy Sacraments: For it hath pleased GOD (considering our weakenesse) to appoynt those Rites as meanes, the better to lift up our mindes to the serious contemplation of his *heavenly Graces*.

When therefore thou seest the Minister *putting apart Bread* and *Wine* on the *Lords-Table*; and *consecrating* them by *Prayers*, and the rehearsall of *Christs institution*, to bee a holy *Sacrament* of the blessed *Bodie* and *Bloud* of *Christ*; then *meditate*, how GOD the Father, of his *meere love* to mankinde, set *apart* and *sealed* his *onely begotten Sonne*, to bee the *All-sufficient meanes*, & *onely Mediatour*, to *redeeme* us from *sinne*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou seest the Minister *breake* the *Bread*, being blessed, thou must meditate, that *Iesus Christ* the eternall Sonne of God was put to death, and his blessed *Soule* and *Bodie* (with the sence of Gods anger) broken asunder for thy sinnes, as verily as thou now seest the holy Sacrament to bee broken before thine eyes; and withal

call to minde the hainousnesse of thy sinnes, and the greatnesse of Gods hatred against the same, seeing *Gods Iustice* could not bee satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*, and looketh upon thee whether thou hast on thee thy * *Wedding garment*. Thinke also, that all the holy a *Angels*, that attend upon the Elect in the Church, and b doe *desire to behold the celebration of those holy Mysteries*; doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

* Matt. 22, 11. This wedding Garment is righteousnesse & holinesse.

a Psal. 29, 1. Ephes. 4 24.

b 1 Cor. 11, 10. Ephes. 3 ult. 1 Pet. 1, 12.

A sweete Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to containe thee: how much more unable is the soule of such a sinfull caitife as I am to receive thee?

1 King 8, 27.

But seeing it is thy blessed pleasure, to come thus to suppe with me, and to dwell in mee, I cannot for joy but burst out, and say, *What is man*

Apoc. 3, 20. Ioh. 14, 23.

that thou art so mindfull of him, and the sonne of man, that thou so regardest him? What favour soever thou vouchsafest mee in the *abundance* of thy *Grace*, I will freely *confesse* what I am in the *wretchednesse* of my *Nature*. I am, in a word, a carnall Creature, whose very Soule is *sould under sinne*; a wretched man, compassed about with a *bodie of death*, Yet Lord, seeing thou *calleſt*, here I come; and seeing thou calleſt *sinners*, I have thrust my selfe in among the rest; and seeing thou calleſt *all* with their *heavieſt loads*, I see no reason why I should stay behind. O Lord, I am *sicke*, and whither should I goe, but unto thee the *Phyſitian* of my Soule? Thou haſt cured *many*, but never diddeſt thou meete with a more miserable Patient: for I am more *leprous* then *Gehazi*, more *uncleane* then *Magdalene*, more blinde in Soule, than *Bartimeus* was in Bodie: for I have lived all this while, and never seene the *true light* of thy Word: My *soule* runnes with a greater *fluxe of sinne*, than was the *Hemorriſſe iſſue of blood*. *Mephibosheth* was not more *lame* to goe, than my Soule is to *walke* after thee in love. *Ieroboams Arme* was not more *withered* to ſtrike the Prophet, than my *hand* is *maymed* to releeve the poore. Cure *mee*, O Lord, and thou shalt doe as great a worke as in curing *them all*. And

Rom. 7 14. Verſ 24 Matth. 9, 13.

Matth. 11, 28.

though

though I have *all* their *sinnes* and *sores*, yet Lord, so *abundant* is thy *grace*, so *great* is thy *Skill*, *that if thou wilt*, thou canst with a *word*, forgive the *one*, & heale the *other*. And why should I doubt of thy good *will*, when to save me, will cost thee now but one *loving smile*; who diddest shew thy selfe so willing to redeeme thee, though it should cost thee *all thy heart blood*: and now offerest so graciously unto mee the assured pledge of my Redemption by thy *blood*? *Who am I, O Lord God?* and what is my merit, that thou hast bought mee with so *deare a price*? It is meerely thy *mercy*: *& I, O Lord, am not worthy the least of all thy mercies*: much lesse to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercie*, that ever thou didst bestow upon those *Sonnes of men* whom thou lovest. How might I, in respect of mine *owne unworthinesse*, cry out for feare at the sight of thy *holy Sacrament*, as the *Philistins* did, when they saw the Arke of God come into the assembly? *Woe is mee unto mee a sinner*; but that thy *Angel* doth comforth me, as he did the woman: *Feare thou not, for I know that thou seekest Iesus which was crucified.* It is thou indeed that my soule seeketh after. And heere thou offered thy selfe unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe

2 Sam. 7, 11.

Gen. 32 10.

1 Sam. 5, 9.

Matth. 28, 5.

Luk. 43,44 so much *honoured*, at thy presence in the *wombe* of thy *blessed Mother*, that the *babe sprang in her belly for joy*; how should my *Soule* leape within me for joy, now that thou commest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visit me! Indeede, Lord, I confesse with the faithfull *Centurion*, that *I am not worthy that thou shouldest come under my roofe*: and that if thou *didst but speake the word onely, my soule should be saved*; yet seeing it hath pleased the riches of thy *grace*, for the better strengthning of my *weakenesse*, to seale thy mercy unto me, by thy *visible signe*, as well as by thy *visible Word*: in all thankefull humilitie my Soule speakes unto thee with the blessed Virgin: *Behold, the handmaid of the Lord, be it unto me according to thy word.* Knock thou, Lord, by thy *Word* and *Sacraments*, at the doore of my Heart, and I will, like the *Publican*, with both my fists knocke at my *brest*, as fast as I can that thou mayest enter in: And if the doore will not open fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacheus*, to acknowledge, that *this day salvation is come into mine house*. And cast out of me

Matth. 8,8.

Luke 1, 38. Apoc. 3,20. Luk. 18 13.

Luk. 19,9.

whatsoever shall bee offensive unto thee: for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayest *live* in me, *speake* in me, *walke* in me, and so to *governe* mee by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding. *Amen.*

When the Minister bringeth towards thee the *Bread*, thus *blessed* and *broken*, and offering it unto thee, bids thee, *Take, eate, &c.* then meditate that *Christ himselfe* commeth unto thee, & both *offereth*, and *giveth* indeed unto thy faith, *his very bodie and blood*, with all the *merits* of his *death* and *passion*, to feede thy Soule unto *eternall* life: as surely as the Minister offereth and giveth the outward signes that feede thy body unto this *temporall life*. The *bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord*, is given by *Christ himselfe*.

When thou takest the bread at the Ministers hand to eate it, then *rowse up* thy soule to *apprehend Christ by Faith*: and to *apply* his merits to heale thy *miseries*. Imbrace him as sweetly

Sacramentum requirit fidem mentem

with thy *Faith* in the *Sacrament*, as ever *Simeon* hugged him with his *armes* in his *swadling clouts*.

As thou eateſt the Bread, imagine that thou ſeeſt Chriſt *hanging upon the Croſſe*, *and by* his unſpeakable torments, fully ſatisfying Gods Iuſtice for thy ſinnes: and ſtrive to be as verily partaker of the *ſpirituall Grace*, as of the *Element all ſignes*. For, the *Truth* is not abſent from the *ſigne*; neither doth *Chriſt* deceive, when hee ſaith, *This is my body*: but hee *giveth himſelfe* indeed to every ſoule that *ſpiritually* receives him *by faith*. For as ours is the *ſame ſupper* which Chriſt adminiſtred: ſo is the ſame *Chriſt* verily preſent at his owne Supper, not by any *Papall* * *tranſubſtantiation*, but by a *ſacramental participation*, wherby he doth truly feed the faithfull unto eternall life: not by *comming downe* out of heaven unto *thee*, but by *lifting* thee up from the earth unto *him*. According to the old ſaying; *Surſum corda*, Lift

* Chriſt eats in his body, not the ſigne of his body, becauſe this Sacrament was inſtituted not only to ſignifie, but alſo to communicate the ſpirituall graces that they repreſent, and by the ſignes, to draw our mindes to the graces ſignified. So Euthymius in *Matth.* 19: Non dixit Dominus, Hæc ſunt ſigna corporis mei, ſed hoc eſt corpus meum. Oportet ergo, non ad naturam eorum, quæ propoſita ſunt aſpicere, ſed ad ipſorum virtutem & gratiam. Non hoc corpus quod videris manducaturi eſtis, & bibituri illum ſanguinem quem fuſuri ſunt qui me crucifigent. Sacramentum aliquid vobis commendat; ſpiritualiter intellectum vivificabit vos, Auguſt. in Pſalm. 98. *ſpeaking in the perſon of Chriſt. The Diſciples did not eate Chriſt corporally and ſubſtantially in the firſt Inſtitution; no more doe wee in the reiteration of that ſame Supper.*

up

up your hearts: And, *where the carkes is, theither will the Eagels resort*, Matth. 24, 28.

When thou seest the *Wine* brought unto thee *apart* from the *Bread*, then remember, that the *Bloud of Iesus Christ* was *verily separated* from his body upon the Crosse, *for the remission* of thy sinnes: And that this is the *seale of the new Covenant*, which God hath made, to *forgive all the sinnes of all penitent sinners that beleeve in the merits of his bloud-shedding*. For the Wine is not a Sacrament of *Christs bloud contained in his veynes*; but as it was *shed* out of his body upon the Crosse for *the remission of the sinnes* of all that beleeve in him. Ma. 26, 28

As thou drinkest the Wine, and powrest it out of the *Cup* into thy *Stomake*; meditate and beleeve, that by the merits of that Bloud, which Christ shed upon the Crosse, all thy sinnes are as *verily forgiven*, as thou hast now *drunke* this Sacramentall Wine, and hast it in thy stomacke. And in the *instant* of drinking, settle thy Meditation upon Christ, as hee hanged upon the Crosse; as if, like *Mary* and *Iohn*, thou diddest see him *nailed*, and his *bloud running downe his blessed side*, out of that *gastly wound*, which the *Speare* made in his *innocent heart*; wishing thy *mouth* clozed to his *side*, that thou mightest receive that

precious

precious bloud, before it fell to the earth: And yet the actuall drinking of that reall bloud with thy mouth, would bee nothing so *effectuall, as this Sacramentall drinking of that bloud spiritually by Faith. For one of the Souldiers, might have drunke that, and beene ſtill a Reprobate, but whoſoever drinketh it ſpiritually by Faith, in the Sacrament, ſhall ſurely have the remiſſion of his ſinnes, and Life everlaſting.

As thou feeleſt the Sacramentall Wine, which thou haſt drunke, warming thy colde ſtomacke; So endevour to feele the Holy Ghoſt cherishing thy Soule in the joyfull aſſurance of the forgiveneſſe of all thy ſinnes, by the merits of the blood of Chriſt. And to this end, God giveth every faithfull ſoule, together with the Sacramentall blood, the Holy Ghoſt to drinke. a We are all made to drinke into one Spirit. And ſo lift up thy minde from the contemplation of Chriſt, as hee was crucified upon the Croſſe, to conſider how hee now b ſits in glory at the right hand of his Father, making intercession for thee, by preſenting to his Father the invaluable merits of his death, which he once ſuffered for thee, to appeaſe his Iuſtice for the ſinnes which thou doſt daily commit againſt him.

After thou haſt eaten and drunke both the Bread and Wine, labour that

* If remiſſion of ſins & eternall life had bin appropriated to the drinking of the reall bloud, doubtleſſe Iohn and Mary would have made meanes to have drunke it: But Iohn aſcribes the vertue to believing that it was ſhed.

a 1 Cor. 12, 13.

b Rom. 8, 34. Heb. 7. 25, & 9, 24.

as those *Sacramentall Signes* doe turne to the nourishment of thy *Body*, and by the digestion of heate become one with thy substance: so by the *operation of Faith* & the *Holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with *thee*: and so mayest feele thy *Communion* with *Christ confirmed*, and increased daily more and more: That as it is impossible to separate the *Bread* & *Wine*, digested into the blood and substance of thy body: so it may be more unpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

1 *Cor.* 10. 17. Vnus est panis, corpus multi sumus omnes qui de uno pane participamus. Sacramentali, non autem necessario numero.

Lastly, as the Bread of the Sacrament, though confected of many Graines, yet makes but one *Bread*: so must thou remember, that though all the fairfull are *many*, yet are they all but *one mysticall bodie*, whereof *Christ is Head*. And therefore thou must love every Christian as thy selfe, and a member of thy bodie.

Thus farre of the duties to bee done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which wee are to performe after receiving of the holy Communion, called Action, or Practice.*

THe dutie which wee are to performe *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

The *Action* consists or two sorts of duties: first, such as wee are to performe in the *Church*: or else after that we are gone *home*.

Those that wee are to performe in the *Church*, are either severall from our owne *soules*, or else joyntly with the *Congregation*.

The severall duties which thou must performe frō thine owne Soule, are three: First, thou must bee carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to entertaine him in a *cleane heart*, and with *pure affections*; for, the *most Holy* will be *holy* with the *holy*: for if *Ioseph* of *Arimathea*, when he had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *sweete odours* and *fine linnen*, and laid it in a *new Tombe*; how much more shouldest thou lodge *Christ* in a *new Heart*, and perfume his Roomes with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure Gold* to keepe the *Manna* that fell in the wilderneſſe: what a pure heart shouldest thou provide to receive this divine *Manna*, that is *come downe from heaven*?

Psal. 15. 16.

Sanctum non aliter tangito quam sancte & sanctis.

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke Christ in his *Temple*, so now having there found him in the middest of his *Word* and *Sacrament*, bee carefull with joy to

Luk. 2. 46.

carry

carry him home with thee, as they did,

And if the man, that found but *his lost sheepe, rejoyced* so much, how canst thou; having found the *Saviour of the World*, but rejoyce *much more?* Luc. 15 c.

Secondly, thou must offer the *sacrifice of a privat thanks-giving* unto God for this ineſtimable grace and mercy; for as this action is common unto the whole Church; ſo is it applyed particularly to every one of the faithfull in the Church, and for this particular mercy, every ſoule muſt joyfully offer up a particular ſacrifice of *Thanks-giving*. For if the *Wiſemen* rejoyced ſo much when they ſaw the *Starre* which conducted them unto Chriſt, and worshipped him ſo devoutly, when hee lay a *babe* in the *manger*, and offered unto him their *Gold*, *Myrrh*, and *Franckincenſe*, how much more shouldeſt thou rejoyce now, that thou haſt both ſeene and received this *Sacrament*, which guideth thy Soule unto him where hee *ſitteth at the right hand of his Father in glory?* And thither lifting up thy heart, adore him, and offer up unto him the *Gold* of a *pure Faith*, the *Myrrh* of a *mortified heart*, and this or the like *ſweet Incenſe of Prayer*, and *Thanks-giving*.

A Prayer to be said after the receiving of the Communion.

WHat shall I render unto thee (O blessed Saviour) for all these *blessings*, which thou hast so graciously bestowed upon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? Where thou mightest have made mee a *Beast*, thou madest mee a *Man* after thine *owne Image*. When by sinne I had lost both, *thine Image*, and *my selfe*: thou didst renew in me thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast given unto mee thy Seale and pledge of my *Redemption*; nay, thou hast given thy selfe unto me, O *blessed Redeemer*. Oh, what an inestimable *treasure of riches*, & overflowing *Fountaine of grace* hath he got, who hath gained thee! No man ever *touched* thee by *faith*, but thou diddest *heale* him by *grace*: for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter unto thee to appoint thy holy *Angels*, to attend upon so vile a creature as I am; but that thou wouldest enter thy selfe into my *Soule*, there to *preserve*, *nourish* and *cherish* me unto life everlasting?

If the *carkasse* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living bodie of the Lord of all Prophets* quicken the faithfull, in whose heart he *dwelleth*? And if thou wilt raise my bodie at the *last* day out of the dust; how much more wilt thou now *revive* my Soule, which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *bloud*? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy *Bodie* for *meate*, thy *Bloud* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou Lord endurest the *paine*, and I doe reape the *profit*: I received *pardon*, and thou diddest beare the *punishment*. Thy *teares* were my *Bath*, thy *wounds* my *weale*, and the *injustice* done to thee, satisfied for the *judgement* which was *due* to me. Thus by thy *Birth*, thou art become my *Brother*; by thy *Death*, my *Ransome*; by thy *Mercie*, my *Reward*; and by thy *Sacrament*, my *nourishment*. O divine food! by which the *sinnes of men* are transformed into the *sinnes of God*: so that *mans nature* dyeth, and *Gods nature* liveth, and ruleth in us. Indeed, all *creatures* wondred, that the *Creator* would bee inclosed nine Moneths in the Virgins Wombe, (though her wombe being replenished with the holy *Ghost*, was more splendid

1 King. 13, 21.

then the *Starry Firmament*.) But that thou shouldest thus humble thy selfe to dwell for ever in my Heart, which thou foundest more uncleane then a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart. I would to God that I had so pure a heart as my heart could wish, to entertaine thee. And who is fit to entertaine Christ? or who, though invited, would not chuse with *Mary*, rather to kneele at thy feete, then presume to sit with thee at thy Table? Thoug I want a *pure heart* for thee to *dwell* in, yet *weeping eyes* shall never bee wanting to wash thy blessed *feete*, and to lament my *filthy sinnes*. And albeit I cannot weepe so many teares as may suffice to wash thy holy *Feete*, yet Lord, it is sufficient that thou hast shedde *Blood* enough to cleanse my sinfull *soule*. And I am fully (O Lord) assured, that all the *daintie fare*, wherewith the *disdainefull Pharisee* entertained thee at his *table*, did not so much please thee, as *those teares*, which penitent *Mary* powred under the *Table*. I would therefore wish with *Ieremy*, that *my head were a fountaine of teares*, that seeing I can by no meanes yeeld sufficient thankes for thy love to mee; yet I might by continuall teares, testifie my

love

love unto thee. And though no man is worthy of so infinite a *grace*: yet this is my comfort, *that hee is worthy, whom thou in favour accounteſt worthy*. And seeing that now of thy meere grace thou hast counted mee (among others thy chosen) worthy of this unspeakeable favour, and sealed by thy Sacrament the *assurance* of thy *love*, and the *forgiveneſſe* of my *sins*: O Lord, confirme thy favour unto thy Servant, and say of mee as *Isaac* did of *Iacob*, *I have blessed him, therefore hee shall be blessed*. And that I may say unto thee with *David*, *Thou O Lord hast blessed my Soule, and made it thy house, & it shall be blessed for ever*. And seeing it pleased thee *to blesse the house of Obed-edem & all his household, whileſt the Arke of the Lord remaines in his house*: I doubt not but thou wilt much more blesse my *soule* & *bodie*, & all that doe belong unto me, now that it hath pleased thy Majesty, of thine owne good will, to *enter under my roofe*, & to dwell for ever in my *poore cottage*. Blesse me, O Lord, so that my sinnes may wholly bee remitted by thy blood, my conscience sanctified by thy *Spirit*, my minde enlightened by thy *Truth*, my heart guided by thy *Spirit*, & my will in all things *subdued* to thy *blessed will* & pleasure. Blesse me with all graces which I want, & increase in me those good gifts, which thou hast already

Gen. 27 33. 1 Chr. 17, 27

2 Sam 6. 11, 12.

bestowed upon mee. And seeing that I hold thee not by the Armes, as *Iacob*, wrestling without me; but inwardly dwelling by *Faith* within mee; surely, Lord, *I will never let thee goe, except thou blesse mee*, *and* give me a *new name*, *a new heart*, *a new spirit*, and strength by the *power* of God to *prevaile over sinne and Satan*. And I beseech thee, O Lord, desire not to depart from mee, as thou diddest from *Iacob*, because the *day breaketh*, anh thy grace beginneth to dawne and appeare. But I from my soule, humbly with the *Emauites* entreate thee, O sweete Iesus, *to abide with me, because it draweth toward night*. For the *night* of *temptation*, the *night* of *tribulation*, yea, my *last long night* of *death* appeareth: O blessed Saviour, stay with me therefore now and ever. And *if thy presence goe not home with mee, carry me not from hence*. *Goe* with mee, and live with mee, and let neither death nor life separate mee from thee. *Drive* me from my selfe, *draw* me unto thee. Let me be *sicke*, but *sound* in thee, and in my *weakenesse* let thy strength appeare. Let mee seeme as *dead*, that thou alone mayest be seene to *live* in mee, so that all my *members* may bee but *Instruments* to act thy *motions*. *Set me as a Seale upon thine Heart*, and let thy *zeale* bee setled upon mine, that I may bee out of love with *all*: that I

Gen 32 4, &c.

Exod. 33, 14.

Cant. 8, 6.

may

may be onely in love with thee. And grant, O Lord, that as thou now vouchsafeſt mee this favour, to ſit at thy Table to receive this Sacrament in thy Houſe of grace, ſo I may hereafter through thy mercy, be received to *eate and drinke* at *thy Table in thy Kingdome of glory*. And for thy mercy, I doe here with the foure Beaſts, and foure & twenty Elders, caſt my ſelfe downe before thy *Throne of Grace*, acknowledging that it is thou that haſt *redeemed me with thy bloud, & that ſalvation commeth onely from thee*. And therefore *unto thee I doe yeelde all praiſe, and glory, and wiſdom, and thanks, and honour, and power, and might, and majeſty. O my Lord, and my God, for evermore*, Amen.

Luk. 22 30.

Apoc. 5. 9.

Apoc. 10, 11, 12.

Thirdly, ſeeing Chriſt hath ſacrificed himſelfe for thee: (and all that thou canſt give is too little) therefore thou muſt offer thy ſelfe to bee a *living, holy & acceptable ſacrifice unto God*; by ſerving him in *righteouſneſſe* and *holines* all thy dayes. Thus *Tertullian* witneſſeth, that in his time, a Chriſtian was knowne from another man, only by the *holineſſe* and *uprightineſſe* of his life.

Rom. 12, 1. Luc. 1. 74.

2. Of the duties which we are to do after the Communion, joyntly with the Congregation.

THe duties to be performed *joyntly* with the *Church*, are three. Firſt,

Which is probable to have been the 133 Psalm. 1 Cor. 16, 1. Rom. 15, 25.

publike Thankesgiving, both by *Prayers* and *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *Ioyning with the Church*, in giving (every man according to his abilitie) towards the *reliefe of the poore*. This was the manner of the primitive Churches, to make *Collections* and * *Love-Feastes* after the *Lords Supper*, for the reliefe of the poore Christians. Thirdly, when thankes and praise is ended; then with all reverence to stand up, and to receive the *blessing of God*, by the mouth of his *Minister*, and to receive it as if thou diddest heare God himselfe pronouncing it unto thee from heaven. For by *their blessing*, *God doth blesse his people*.

* Qui copiosiores sunt & volunt, pro arbitrio quisq; suo quod visum est contribuunt, & quod ita colligitur apud præpositum deponitur: atque inde illis opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent. &c. *Apolog.* 2 *Justi. Mart.* ἀγάπην. lucrum est pietatis nomine facere sumptum. *Tert. Ap.* cap. *Gen.* cap. 32. *Numb.* 6, 23, 27. *Iohan.* 6, 36.

Thus farre of the duties to bee practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truely received *Christ* in the Sacrament. Which thou mayest thus easily perceive, for seeing *his flesh is meat indeede*, *and his blood is drinke indeede*, and that he is so *full of grace*, that no man ever *touched* him by *Faith*, but hee received

vertue

vertue from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receive grace and power to be cleansed from thy sinnes and filthinesse. For if the *Hemoriſe*, that did but touch his *garment*, had her *bloudie iſſue*, that continued so long, *forthwith* stanched: how much more will the *bloudie iſſue of thy ſinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and bloud of Christ*? But if thy issue still runneth, thou mayst justly suspect thou hast never yet *truely touched Christ*. Matth. 9. 29.

Secondly, seeing thou hast now *reconcited* thy selfe to *God*, and *renewed* thy covenant, and *vowed* newnesse and amendment of life, thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sinnes any more: knowing that the *uncleane ſpirit*, if ever he can get into thy Soule againe, after that it is *sweps* and *garnished*, he will enter forcible possession, with seaven *other Divels worſe then himſelfe*: so that *the end of that man shall be worſe then his beginning*. Be ye not therefore like the *Dog* that *returnes to his vomit*, or the *washed Sow that walloweth in the mire againe*. And returne not to thy malice, like to the *Adder*, who laying aside her *poyſon* while shee *drinkes*, takes it up againe, when shee hath *done*. But when either Matth. 12. 24. &c. 2 Pet. 2. 22.

the *Divell* or thy *flesh* shall offer to tempt & moove thee to relapse into thy former sinnes: answer them as the *Spouse* doth in the *Canticles*: [a] *I have put off my coat* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them againe?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appeare by the *eager desire* of receiving it *often* againe. For the [b] *bodie of Christ as it was anointed with the oyle of gladnes above his fellowes*, so doth it yeeld a *sweeter favour* then all the Oyntments of the world: The *fragrant smell* whereof allureth all Soules, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof againe. *Because* [c] *of the savour of thy good Oyntments, therefore doe the Virgins love thee. O taste* therefore, and often [d] *see how good the Lord is*, saith *David*. This is the *Commandement of Christ* himselfe, *Doe this in remembrance of mee*, & in doing this, thou shalt shew thy selfe best *mindfull* and *thankefull* for his death. *For as oft as yee shall eate this bread, and drinke this cuppe, yee shall shew the Lords death untill hee come.* And let this bee the chiefe end, whereunto both thy *receiving* and *living* tendeth: that thou mayest bee a holy

a *Cant.* 5. 3.
b *Psal.* 45. 7. *Heb.* 1. 9.
c *Cant.* 1. 3.
d *Psal.* 34. 8.

Scio Romæ hanc esse consuetudinẽ, ut fideles semper Christi corpus accipiant, *Hier. Apol. ad Iov.* Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. *Aug.* (vel potius Gennadius) *lib. de Eccl. Dog. c.* 53.

Christian

Christian, zealous of good workes, purged from sinne, to live soberly, righteously & godly in this present world; that thou maist bee *acceptable to God, profitable to thy brethren*, and *comfortable* unto thine owne *soule*. Tit. 2, 12, 14.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, *in glorifying God in the time of sickneſſe, and when thou art called to* die *in the Lord.*

AS ſoone as thou perceiveſt thy ſelfe to be viſited with any ſickeneſſe, meditate with thy ſelfe:

1. That *miſery commeth not forth of the duſt, neither doth affliction ſpring out of the earth.* Sickeneſſe comes not by hap or chance (as the *Philiſtims* ſuppoſed that their *Mice* and *Emerodes* came,) but from mans *wickedneſſe*, which as *ſparkles breaketh out. Man ſuffereth* (ſaith *Ieremie*) *for his ſinnes. Fooles* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* As therefore *Salomon* adviſeth a man to carry himſelfe towards an earthly Prince; *If the ſpirit of him that hath ruleth, riſe up againſt thee, leave not thy place, for gentleneſſe pacifieth great ſinnes*: ſo counſell I thee to deale with the *Prince of Princes*: If the ſpirit of him that ruleth heaven and earth, riſe up againſt thee, let not thy heart

Iob 5, 6. 1 Sam. 6, 5. Lam. 3, 39. Pſalm. 107, 17. Eccl. 10 4.

2 Chro. 15,4. Matth. 6,6. Psalm. 4,4. Lam. 3, 40. Iosh. 7. 16, &c.

despaire: for repentance pacifieth great sins. And *whosoever returneth in his affliction to the Lord God of Israel, & seekes him, he will be found of him.*

2. Shut too thy Chamber dore; *Examine thine own heart upon thy bed, search and trie thy wayes.* Search as diligently for thy capitall sin, as *Iesbua* did for *Achan* till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to *all* their sinnes; yet when his anger is incensed, hee chiefely taketh occasion to chasten, & enter with them into judgement, for some *one* grievous sinne wherein they have lived without Repentance.

Prov. 28,32.

3. When thou hast thus considered all thy sinnes, put thy selfe before the Iudgement Seate of God, as a Fellon or Murtherer standing at the Barre of an earthly Iudge: and with griefe and sorrow of heart *confesse* unto *God* all thy knowne sinnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay thē open, with all the circumstances of the *time, place,* & *manner* how they were committed, as may most serve to aggravate the *hainousnes* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy selfe before the righteous Iudge of heaven and earth, *guilty* of eternall death and damnation, for those thy

hainous

hainous sinnes & transgressions. And having thus *accused* and *judged* thy selfe; cast downe thy selfe before the Foot-stoole of his Throne of grace: assuring thy selfe, that whatsoever the *Kings* of *Israel* bee; yet the *God* of *Israel* is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgiveneſſe, as eagerly and earneſtly, as ever thou kneweſt a malefactor, being to receive his ſentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſinne any more. All which thou mayeſt doe, in theſe or the like words.

Pſalm. 99, 5. Heb. 4, 20, 21. 1 Reg. 10, 31.

A Prayer when one begins to be ſicke.

O Moſt rigtheous *Iudge*, yet in Ieſus Chriſt, my gracious *Father*: I wretched ſinner doe heere returne unto thee (though driven with *paine* and *ſickeneſſe*) like the *Prodigall Childe* with *want* and *hunger*: I acknowledge, that this ſickneſſe and paine comes not by blinde *Chance*, or *Fortune*, but by thy Divine *Providence*, and ſpeciall *appointment*. It is the ſtroake of thy heavy hand: which my ſinnes have juſtly deſerved; and *the things that I feared, are now fallen upon me*: Yet I doe wel perceive, that *in wrath thou remembreſt mercy*; whē I conſider, how many,

Hab. 3, 2.

and

and how hainous are my *sinnes*, and how few and easie are thy *corrections*. Thou mightest have strucke me with some fearefull and sudden death, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*; and so I should have *perished* in my sinnes, and have beene for ever *condemned* in Hell.

But thou, O Lord, visitest mee, with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest; giving mee (by this sickenesse) both warning and time to repent, and to sue unto thee for grace and pardon: I take not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred, but as an assured *pledge* and token of thy favour and loving kindenesse, whereby thou doest with thy temporall Iudgements drawne mee to *Iudge* my *selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse and unpenitent world. For thy holy Word assures mee, that *whom thou lovest thou thus chastenest*; and, *that thou scourgest every Sonne that thou receivest: That if I endure thy chastening, thou offerest thy selfe unto mee, as unto a Sonne; and that all that continue in sinne, and yet escape without correction (whereof all thy Children are partakers) are Bastards and not Sonnes: and that thou chastenest mee*

1 Cor 11, 31.

Heb. 12, 6, 7, &c.

for

for my profit, that I may bee a partaker of thy holineſſe. O Lord, how full of goodneſſe is thy Nature, that haſt dealt with mee ſo graciouſly in the time of my health and proſperitie? and now being provoked by my ſinnes and unthankefulneſſe, haſt ſuch *Fatherly* and *profitable* ends, in inflicting upon mee this ſickneſſe and correrection?

I confeſſe, Lord, that thou doeſt juſtly afflict my *Bodie* with ſickneſſe; for my *Soule* was ſicke before of long proſperitie, and ſurfeited with eaſe, peace, plentie, and fulneſſe of Bread: And now, O Lord, I lament & mourne for my ſinnes; *I acknowledge my wickedneſſe, and mine iniquities are alwayes in my ſight.* Oh, what a wretched ſinner am I, *void* of all goodneſſe by Nature, and *full* of evill by ſinfull Cuſtome! Oh, what a world of ſinne have I committed againſt thee; whileſt thy long ſufferance expected my converſion, and thy bleſſings wooed mee to repentance! Yet, O my God, ſeeing it is thy propertie more to reſpect the goodneſſe of thine owne nature, then the *deſerts* of ſinners: I beſeech thee, O Father, for thy Sonne *Ieſus Chriſt* his ſake: and for the merits of that *All-ſaving* death, which hee hath voluntarily ſuffered for all which beleeve in him: *Have mercy upon me, according to the multitude of thy mercies:* Ezech. 19.49. Pſa. 51. 1.

Turne

Psalm. 51, 11. Psalm. 31, 7.

Turne thy face away from my sinnes, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts: For if thou doest reject me, who will receive me? or who will succour me, if thou doest forsake me? But *thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy*: For though my sinnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious blood, especially those sinnes, which from a penitent heart I have confessed unto thee: but chiefely, O Lord, for Christ his sake forgive me*. And seeing that of thy love thou diddest lay downe thy life for my ransome, when I was thine enemy: Oh, save now the price of thine owne Bloud, when it shall cost thee but a *smile* upon mee, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile mee once againe, O mercifull Mediatour, unto thy Father: for though there bee nothing in mee that can please him; yet I know, that in thee, and for thy sake, hee is *well-pleased* with all whom thou accepteſt and loveſt. And if it be thy blessed will, remoove this sickneſſe from mee, and restore me to my former health againe; that

Hos. 14. 4.

*Here name that sin which most troubleth thy conscience.

Matth. 3. 17.

I may

I may live longer, to set forth thy glory: and to bee a comfort to my friends, which depend upon me: and procure to my selfe a more setled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner & the easier be delivered from this paine & sickneſſe, direct mee, O Lord, I beseech thee, by thy Divine Providence, to such a *Physician* and *helper*, as that (by thy *blessing* upon thy meanes) I may recover my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this *sickneſſe* unto me, so thou wouldest likewise bee pleased to send thy *Holy Spirit* into my *heart*, whereby this present sickneſſe may be sanctified unto mee: that I may use it as thy *Schoole*, wherein I may learne *to* know the greatneſſe of my miserie, and the riches of thy mercie: that I may bee so *humbled* at the one, that I *despaire* not of the other: & that I may so renounce al confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weake a vessel I am full of frailtie

Ephes. 5. 29.

and

and imperfections; and that by nature
Iam. 1. 17. I am angry and froward under every
Iob. 3. 27. crosse and affliction; O Lord, who
art the *giver of all good gifts*, arme mee
1. Cor. 10. 13. with patience to endure thy blessed
will and pleasure; and of thy mercy
lay no more upon mee, then I shall
bee able to endure and suffer. Give
mee grace to behave my selfe in all
patience, love, and meekenesse, unto
those that shall come and visit mee:
that I may thankefully receive, and
willingly imbrace all good counsels
and consolations from them: And
that they may likewise see in mee
such good examples of *Patience*, and
heare from mee such godly lessons of
Comfort, as may bee arguments of my
Christian Faith and profession, and
instructions unto them how to behave
themselves, when it shall please thee
to visit them with the like affliction,
or sickenesse. I know, O Lord, I have
deserved to dye; and I desire not lon-
ger to live, then to amend my wicked
life, and in some better measure to
set forth thy glory. Therefore, O Fa-
ther, if it bee thy blessed will, restore
mee to health againe, and grant mee
a longer life. But if thou hast, accor-
ding to thine eternall Decree, appoin-
ted by this sickenesse to call for mee
out of this transitory life; I resigne
Psalm. 31. 5. my selfe *into thy hands* and holy plea-
sure; *thy blessed will bee done*, whether

it be

it bee by life or by death. Onely I beseech thee of thy mercy forgive mee all my sinnes, and prepare my poore Soule, that by a *true faith*, and *unfaineth repentance*, shee may be ready against the time that thou shalt call for her out of my sicke and sinfull bodie. O heavenly Father, who art the hearer of *Prayer*; *Heare thou in Heaven this my Prayer*, and in this extremitie grant mee these requests, not for any *worthinesse* that is in mee, but for the *merits* of thy beloved Sonne *Iesus*, my onely Saviour and Mediatour; for whose sake thou hast promised to heare us, and to grant *whatsoever wee shall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven, &c.*

Psalm. 65. 2. 1 King. 39. 1.

Ioh. 16 23.

Having thus reconciled thy selfe unto God in Christ:

I. Let thy next care bee to *set thy house in order*, as *Isay* advised King *Exechias*; making thy last *Will* and *Testament* (if it bee not already made.) If it bee made, then peruse it, confirme it; and for avoyding all doubts and contentions, *publish* it before Witnesses: that (if God call for thee out of this life) it may stand in force, and unalterable, as thy last will and *Testament*; and so deliver it locked or sealed up in some Boxe, to the

Isa. 38. 1.

keeping of a faithfull *friend*, in the presence of honest *witnesses*.

II. But in making thy *Testament*, take a religious *Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* councell to contrive it according to *Law*.

Dispatch this, before thy sickness doth *encrease*, and thy memory decay; least otherwise thy *Testament* proove a *Dotement*, and so bee another mans *Fancy*, rather then thy *Will*.

III. To prevent many inconveniences, let mee recommend to thy discretion two things:

1. If God hat blessed thee with any competent state of Wealth, make thy *Will* in thy *healt time*: It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble*, when thou shalt have most neede of quiet. For when thy *house* is set in order, thou shalt be better enabled to set thy *Soule* in order, and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion, according to thine *abilitie*, in thy life time, that thy life may seeme an *ease*, and not a *yoake* unto them: yet so give, as that thy Children may be still beholden unto *thee*, and not *thou* unto *them*. But if thou keepe all in thy hand

whilst thou liveſt, they may thanke *death*, & not *thee*, for the portion that thou leaveſt them. If thou haſt no Children, & the Lord hath bleſt thee with a great portion of the goods of this World; and if thou meaneſt to beſtow the vpō any charitable or pious vſes, put not over that *good worke* to the truſt of others; ſeeing thou ſeeſt how moſt of other mens *Executors*, proove almoſt Executioners: And if friends be ſo unfaithfull in a mās life: how much greater cauſe haſt thou to diſtruſt their fidelitie after thy death?

Lamentable experience ſheweth how many *dead-mens wils* have of late either beene quite *concealed*, vtterly *ouerthrowne*, or by cavils and quirkes of Law *fruſtrated* or *altered*: whereas by the [a] *Law of God*, the will of the dead ſhould not bee *violated*: but all his godly *intentions conſcionably* performed and fulfilled, as in the ſight of God, who in the *day* of the *Reſurrection*, will be a *juſt Iudge*, both of the *quicke* and *dead*. And if any thing ſhould hap in his Will to be *ambiguous* or *doubtfull*, it ſhould bee [b] conſtrued as it might come neereſt to the honour of God, and the *behoofe intention* of the *Teſtator*. But let the *vengeance* due to ſuch unchriſtian deeds, light on the *Actors* that *doe* them: not on the *Kingdome* wherein they are ſuffered to be done. And let other *Rich men* bee

warned

[a] Gal. 3. 15. Heb. 9. 17.
[b] Act. 3. 10. Eccleſ. 12. 14. Rom. 2. 15. 2 Cor. 4. 5. Pſal. 7. 37. 38.
[b] Voluntas teſtatoris magis obſervatur quam verba, l. cum virum. 6. fund. C. de fide. cum ſi. ad leg. Fal. l. 6. ſ. ad Tre. l. ubi. 6. ff. eo.

warned by such *wretched examples*, not to * *marry their mindes* to their *Money*; as that they will do no *good* with their *goods*, till death divorceth the act. Considering therefore the shortnesse of thine owne life, and the *uncertaintie* of *others just dealing* after thy death, in these *unjust dayes*: let mee advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy *life time*, thine *owne Administrator*, make thine *owne hands* thine *Executors*, and thine *owne eyes* thy *Over-seers*; cause thy *Lanthorne* to give her light *before thee*, and not *behinde thee*: give *God* the glory, and thou shalt receive of him in *due time* the *reward*, which of his grace and mercy hee hath promised to thy *good workes*.

4. Having thus set thy *House* and *Soule* in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee, and say, [b] *Spare him O killing Maladie, that hee goe not downe into the pit; for I have received a reconciliation*: Or else his *Fatherly providence* will direct thee to such a *Physician*, and to such *meanes*, as that by his [c] *blessing* upon their *endevours*, thou shalt *recover*, and bee restored to thy former health againe. But in any wise take heede that thou (nor none for thee) send unto *Sorcerers*, *Wizards*, *Charmers*, or

* Matrimonium iuter Aurum & Arcam divortium inter Deum & Animam. *Aug.*

Felix quem faciunt aliena pericula cautum. *Gal. 6. 9. Matth. 19. 29. Mar. 9. 41. Matth. 25. 41. Luk. 14. 14. & cap. 15. 22. 1 Cor. 15. 58. Apoc. 14. 13.*

a *Iob 14. 5. b Iob 33. 24. c 2 King. 20. 7. Iam. 5. 14. 1 Sam. 7. 3. 10. Ioan. 9. 7.*

Inchanters, for helpe: for this were to leave the God of *Israel*, and to goe to *Baalzebub*, the god of *Ekron*, for helpe, as did wicked *Ahazia*; and to breake thy Vow which thou hast made with the blessed *Trinity* in *Baptisme*. And bee sure, that God will never give a blessing by those meanes which hee hath accursed: but if he permit Satan to *cure thy body*, feare lest it tend to the damnation of thy *soule*. Thou art tried: be ware.

2 Kings 1,2,3.

Levit. 20. & Deut. 18,10, &c. 1 Thes. 2,10. Deut. 13,3.

5. When thou hast sent for the *Physician*, take heede that thou put not thy trust rather in the *Physician* then in the *Lord*, as *Asa* did, of whom it is said, that *hee sought not to the Lord in his disease, but to the Physicians*: which is a kinde of idolatry, that will increase the Lords anger, and make the Physicke received uneffectuall. Vse therefore the Physician as Gods *Instrument*; and *Physicke*, as Gods *meanes*. And seeing it is not lawfull without Prayer to use ordinary foode, 1 Tim. 4.4, much lesse *extraordinary* Physicke (whose good effect depends upon the blessing of God:) before thou takest thy Physicke, *pray* therefore heartily unto God to blesse it unto thy use, in these or the like words:

2 Chron. 16,12.

Isa. 1, 5,7. Jer. 8, 22.

A Prayer before taking of Physicke.

O Mercifull Father, who art the Lord of *Health*, and of *Sickenesse*;

of *Life*, and of *Death*; who *killest*, and *makest alive*? who *bringest down to the grave and raisest up again*: I come unto thee, as to the onely Physician, who canst cure my *Soule* from *sinne*, and *my Body* from *sickenesse*. I desire neither life nor death, but referre my selfe to thy most holy will: For, *though wee must needs dye, and being dead, our lives are as water spilt on the ground, which cannot bee gathered up again*: yet hath thy gracious providence (whilest life remaineth) *appointed meanes* which thou wilt have thy Children to use, & by the lawfull use thereof (to expect thy *blessing* upon thine owne *meanes*, to the *curing* of their sickenesse, and *restauration* of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the *Physician*) who hath prepared for mee this *Physicke*, which I receive as *meanes* sent from thy fatherly *hand*: I beseech thee therefore, that as by thy *blessing on a lumpe of drie figs*, thou didst heale *Ezechias sore*, that hee recovered; and by *seven times washing* in the river of *Iordan*, didst cleanse *Naaman* the Syrian of his Leprosie; and diddest restore the man that was *blinde* from his birth, by *anointing his eyes with Clay and Spittle*, and sending him to wash in the *poole of Siloam*, and by touching the hand of *Peters wives*

1. Sam. 2, 6.

2. Sam. 14. 14.

Isa. 38 21.

Joh 9. 7. Mat. 8 15.

Mo-

Mother, diddest cure her of her Feaver; and didst restore the Woman that *touched the hemme of thy Garment, from her bloudie issue*: So it would please thee, of thine infinite goodnesse and mercie, to *sanctifie* this *Physicke* to my use, and to give such a blessing unto it, that it may (if it bee thy will and pleasure) *remoove* this my *sickneſſe* and *paine*, and restore mee to *health* and *strength* againe. But if the *number* of those dayes, which thou hast appointed for mee, to live in this Valley of misery, be at an end; and that thou hast sent this sickneſſe, as thy Messenger, to call mee out of this mortall life: then (*Lord*) *let thy blessed will bee done*; for I submit my will to thy most holy pleasure. Onely I beseech thee encrease my *Faith*, and *Patience*, and let thy Grace and mercie bee never wanting unto mee; but in the middest of all extremities, assist mee with thy *Holy Spirit*; that I may willingly & cheerefully resigne up my *Soule* (the price of thine owne *blood*) into thy most *gracious hands* and *custodie*. Grant this, O Father, for *Iesus Christ* his sake, to whom with thee, and the holy Ghost bee all honour and glory, both now and evermore, *Amen*. Mat. 8. 20, & 1. Ioh. 14.

Meditations for the ſicke.

WHileſt thy sickeneſſe remaineth use often (for thy comfort) these

few *Meditations*, taken from the ends wherefore God sendeth afflictions to his Children: Those are ten.

1. That by afflictions, God may not onely * correct our sinnes past, but also worke in us a deepter *loathing* of our naturall *corruption*, and so prevent us from falling into many other sins, which otherwise wee would commit: like a good *Father*, who suffers his tender *Babe* to *scorch* his finger in a *Candle*, that hee may the rather learne to beware of falling into a *greater fire*. To that the *Child of God* may say with *David*, a *It is good for mee that I have beene afflicted, that I may learne thy statutes*: for, b *before I was afflicted, I went astray, but now I keepe thy Word*. And indeed (saith *S. Paul*) c *Wee are chastened of the Lord, because wee should not bee condemned with the world*. With one Crosse God maketh two Cures; the *chastisement* of sins past, & the *prevention* of sinne to come. For though the eternall *punishment* of sinne (as it proceedeth from Iustice) is fully pardoned in the *Sacrifice* of Christ: yet wee are not (without serious judging of our selves) exempted from the temporall *chastisement* of sinne; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sinnes were forgiven*; yet that the *Sword*

* Deus suos percutit, ut emendet, *Hier. Com. in Esa. lib. 6.* Deus calamitates infligit, non extinguere sed castigare nos cupiens. *Basil. Ser. 3. in divites.*

a *Psal. 119. 71.*

b *Psal. 119. 67.*

c *1 Cor. 11. 32.*

1. *Sam. 12. 10.*

(of chastisement) *should not depart from his House, and that his Childe should surely die.* For God, like a skilfull Physician, seeing the *Soule* to bee poysoned with the settling of sinne: and knowing that the raigning of the flesh will proove the ruine of the Spirit, ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the *Soule* more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne, which causeth God to chasten so *severely* his Children, whom otherwise hee loveth so *dearely*. Verse 13.

2. God sendeth affliction, to seale unto us our *Adoption:* * *For every childe whom God loveth, hee correcteth. And hee is a Bastard that is not corrected.* Yea, it is a sure note, that where God seeth sinne, and smites not, there hee detests and loves not. Therefore it is said, that hee [a] suffered the wicked Sonnes of *Ely* to *continue in their sins without correction, because the Lord would slay them.* On the [b] other side, there is no surer token of Gods fatherly love and care, then to bee corrected with some crosse, as oft as wee commit any sinfull *crime*. Affliction therefore is a seale of *Adoption*, no signe of *Reprobation*. For the purest *Corne* is cleanest fanned, the finest *Gold* is oftest tryed, the sweetest *Grape* is hardest pressed, and

* Heb. 12. 6, 7, 8.

a Ad mala servantur non moriturâ mali. 1. Sam. 2. 25.

b Summa favor animus non est favoris sed ingens: At favor in magno saepe dolore latet. Ruff. Antiph. sent.

the truest Christian heavieſt crossed.

3. God ſendeth affliction, to weane our hearts from *too much* loving this *world* and worldly vanities: and to cauſe us the more earneſtly to deſire and long for * *eternall life*. For as the Children of *Iſrael* had they not beene ill intreated in *Ægypt*) would never have beene ſo willing to goe towards *Canaan*: ſo (were it not for the croſſes and afflictions of this life) Gods children would not ſo hartely long, and willingly deſire for the Kingdome of Heaven. For, we ſee many *Epicures*, that would be content to forgoe Heaven, on condition that they might ſtill enjoy their earthly pleaſures, and (having never taſted the joyes of a better) how loth are they to depart this life? whereas the a Apoſtle (that ſaw Heavens glory) tells us, that there is no more compariſon betwixt the joyes of *Eternall life*, and the pleaſures of this *world*, than there is betwixt the *filthieſt dung*, and the *pleaſanteſt meat*: or betwixt the ſtinking *dung-hill*, and the faireſt *bed-Chamber*. As therefore a loving Nurſe puts *wormwood* or *muſtard* on the breſt, to make the c Childe the rather to forſake the dug, ſo God mixeth ſome

* Crebris tribulationibus Eccleſiam ſuam Dominus exercet: ne ſi cuncta temporalia forte proſpere currant, incolatu præſentis exilii delectata, minus cœleſtem patriã ſuſpiret, *Beda in Cant. Mun. damna affectus præſentis amat, temporalia cumulat, ſpiritualia negligit, & cum totũ ſe ſparſit in imis, nil poteſt amare ſummis. Iuſtin. Paſtorch. de diſc. Monaſt. cap. 4. a 2 Cor. 12. b Phil. 3. 8. c Ne ſancti viri aliqua elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. Eccleſ. 11. Aug.*

times

times affliction with the pleasures and prosperitie of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evill world, and so by *Riches* grow proud, by *Fame* insolent, by *liberty* wanton, and *spurne* [a] *with their heele against the Lord, when they waxe fatte*. For if Gods Children love the world so well, when (like a *curst Stepmother*) she misuseth and strikes us, how should wee love this *Harlot*, if shee smiled upon us, and stroaked us, as she doth *her owne worldly Brats*? Thus doth God (like a wise and loving Father) [b] *embitter* with *crosses* the pleasures of this life to his children, that (finding in this *earthly* state no *true* and *permanent joyes*,) they might sigh and long for *eternall life*, where *firme* and everlasting joyes are onely to be found.

4. By affliction and sickenesse God exerciseth his *Children*, and the graces which hee bestoweth upon them. Hee refineth and tryeth their faith, as the *Goldsmith* doth his *Gold* in the [g] Furnace, to make it shine more glistering and bright: hee stirreth us up to *pray* more diligently & zealously, and proveth what *patience* we have learned all this while in his [h] *Schoole*.

a Deut. 32. 15. b 1 Pet. 1. 7. g Vt ignes purgati & ab admixtione vitiosæ carnalium defæcati, splendent examinatæ innocentiæ claritate. *Hil. in Psal.* 56. h Schola crucis scholasticis: Gubernatoria tempestate dignoscitur, in arcta nauis probatur dilecta justitia, et tunc perfectum

[illegible] est; constantia in adversis, probatio est virtutis, &c. *Cypr. de Immort. fol.* 48, 11.

The

The like experience hee maketh of our *Hope*, *Love*, and all the rest of the *Christian* vertues: which without this triall, would ruſt like yron unexerciſed; or *corrupt* like ſtanding waters that either have no current, or else are not *powred from veſſell to veſſell*, *whoſe taſte remaineth*, *and whoſe ſcent not changed*. And rather than hee ſhould *keepe* ſtill *the ſcent* of his corrupt nature to *damnation*, who would not wiſh to bee changed from ſin to ſtate by croſſes and ſickeneſſe, to *Salvation*? For as the *Camomile* when it is *trodden*, groweth beſt, and ſmelleth moſt fragrant; & as the fiſh is ſweeteſt that liues in the *ſalteſt* waters: ſo the *ſoules* are moſt *precious* unto *Chriſt* that are moſt exerciſed and afflicted with his *Croſſe*.

Iob. 1. 9. 10.

5. GOD ſendeth afflictions, to demonſtrate unto the world the ſincereſſe of his childrens love & ſervice. Every *hypocrite* will ſerve God while hee proſpereth and bleſſeth him, as the *Deuell* falſely accuſed *Iob* to have done; but who (have his ſonne Childe) will love and ſerve him in *adverſity*, when God ſeemeth to be *angry* and *diſpleaſed* with him? yet to & cleave unto him moſt inſeparably when hee ſeemeth (with the *frowne*, and *diſgrace*) to reject a man and to caſt him out of his favour; when hee ſeemeth to *wound* and

s an enemie: yea, then to say with
b? *Though thou Lord kill mee, yet will* Iob 13,
put my trust in thee? The loving and 15.
erving of GOD, and trusting in his
ercie in the time of our correction
nd misery, is the *truest note* of an un-
ained *childe and servant of the Lord.*

6. Sanctified affliction is a singular
elpe to further our *true conversion*,
nd to drive us home by *repentance* to
ur heavenly Father. *In their affliction* Hos. 5,
(saith the Lord) *they will seeke me dili-* 15.
gently. Ægypts burdens made *Israel cry* Exod.
nto GOD. *Davids* troubles made 3.7.
im pray. *Hezechias* sickneſſe made Psa. 86
im to weepe: and miſerie drove the 7.
rodigall Childe to returne and ſue for Isa. 38.
is Fathers grace and mercie. Yea, 23.
ee reade of many in the Goſpell, Luc. 15
hat only *ſickneſſes* and *afflictions* were 16. &c.
riven to come unto Christ; who (if
hey had *health* & *proſperity* as others)
ould have (like others) neglected
r contemned their Saviour, and ne-
er have ſought unto him for his
aving health and grace. For as the
Arke of Noah, the higher it was toſſed
ith the *Floud*, the neerer it mounted
owards *Heaven*, ſo the *ſanctified Soule*,
he more it is exerciſed with *afflictions*,
he neerer it is lifted towards God.
Oh bleſſed is that *Croſſe*, that draweth
h ſinner to h come (upon the knees of
is heart) unto Christ, to confeſſe his
owne miſery, and to implore his

h Deus non defectum pœnis noſtris, ſed confeſſionem quærit erroris. Aug. in Pſa. 9 pœnit.

end.

endlesse mercy! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather driven by *affliction* and *misery*!

7. Affliction worketh in us *pity* and *compassion* towards our *fellow-brethren*, that bee in distresse and misery, whereby wee learne to have *fellow-feeling* of their calamities: and to *condole* their estate *as if wee suffered with them*. And for this cause Christ himselfe would suffer, and bee *tempted in all things like unto us* (sinne only excepted) *that hee might bee a merciful High Priest, touched with the feeling of our infirmities*. For none can so heartily bemoane the misery of another as he who first suffered himselfe the same affliction. Hereupon a sinner in misery may boldly say unto Christ,

Heb. 1. 9.

Heb. 4. 15. and 2. 17. & 5. 2. 9.

Non ignare mali miseris succurrere disce.

Christe.

Our frailtie sith (O Christ) thou doest perceive:

Condole our state, who still in frailtie cleave.

a Sinit Deus justum incidere in calamitates, ut virtutem, quæ in illo lateat, aliis apertam manifestumque faciat. Damas. l. 2. de fide Orth. c. 29.

8. God useth our sicknesses and afflictions, as meanes and examples both to a manifest unto others the *faith* and *vertues* which he hath bestowed upon us, as also to strengthen those who have not received so great a *measure* of *faith* as wee. For there

can bee no greater *encouragement* to a weake Christian, than to behold a *true* Professour (in the extreamest sickenesse of his *Body*) supported with greater patience and consolation in his *Soule*. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh and bloud can understand, or mortal eyes behold in this valley of misery*. And were it not, that wee did see many of those whom we know to bee the undoubted children of *God*, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oftentimes wee endure, would make us doubt whether we bee the children of God or no. And to this purpose Saint *Iames* saith, *God made Iob and the Prophets an example of suffering adversity, and of long patience*.

Rom. 5 3. 1. Pet. 4, 14. Heb. 2. 10. Heb. 2, 7. Matth. 27, 34. Luk. 24 42. Favos post mella gustavit, Tertul. lib. de Corom. milit. c. 24.

6. By afflictions God makes us conformable to the *Image* of *Christ* his Son, who being the *Captaine of our Salvation*, was *made perfect through sufferings*. And therefore hee first bare the Crosse in *shame*, before he was *crowned* with *glory*, & did first taste *gall*, before he did eate the *hony combe*: & was first *derided King of the Iewes* by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his

Fathers

Psa. 147. 2. Tim. 4, 7, 8. Apo. 3 21. Apo. 2 17, 18. Phil. 3. 21. Ideo tentantur Sancti, ut ipsi se agnoscant, Primas. Esse se magnarum virium homo crederet, si nullum unquã earundem virium defectum sentiret, Greg. lib. 2. Moral. Iob. Psalm. 130, 3.

Fathers courts. And the more lively our *Heavenly Father* shall perceive the *Image* of his *naturall Sonne* to appeare in us, the better he will love us, and when wee have, for a time, borne his *likenesse* in his *sufferings*, and *fought*, and *overcome*, wee shall bee crowned by *Christ*, and with *Christ* sit in his Throne, and of *Christ* receive the precious *white stone*, and *Morning starre*, that shall make us shine like *Christ* for ever in his glory.

10. Lastly, that the godly may bee humbled in respect of their owne state and miserie: and God glorified by delivering them out of their troubles and afflictions, when wee call upon him for his helpe and succour. For though that there bee no man so pure, but if the Lord will *straightly marke iniquities*, hee shall finde in him just cause to punish him for his sinne: yet the Lord in mercie doth [a] not *alwayes* in the affliction of his Children respect *their sinnes*: but sometime layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, [b] that *the man was not borne blinde for his owne or his Parents sinne*: but, *that the worke of God should be shewed on him*, So hee told them like-

a In his quæ patiuntur, nullum contra Deum murmur cordi nostro subrepat: quia ad quid hoc creator noster operetur, ignotum est. Greg. Ep. 31. b Iob. 9. 3.

wise

wise., that *Lazarus sickenesse was not unto the death*, but *for the glory of* GOD. O the unspeakeable goodnes of *God*, which turneth those afflictions, which are the *shame and punishment* due to our sinnes, to bee the subject of his *honour* and *glory*!

These are the blessed and profitable *ends*, wherefore GOD sendeth sickenesse and affliction upon his children; whereby it may plainely appeare, that *afflictions* are not signes eyther of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherly* love unto his children whom hee loveth: and therefore *chastneth* them in this life; where, upon *repentance*, therefore remaines hope of *pardon*; rather than to referre the punishment to that *Life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians, in the a *Primitive Church*, were wont to give God great thankes, for afflicting them in this life. So the Apostles rejoyced, that *they were counted worthy to suffer for Christs name*, Acts 5, 41. And the *Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance*, Hebrewes 19, 34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous*; yet, *afterwards it bringeth the*

Ioh. 11 4.

Malum pati, malum honeste; malum facere, malum est, *Chrys. de prod. Iud.*

a Cum vexamur ac premimur, tum maximas gratias agamus indulgentissimo Patri, quod correptelam nostrâ non patitur longius procedere, sed plagis ac verberibus emendat. *Lact. l. 5. c. 23. Heb. 12 11.*

quiet fruit of righteousnes to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent unto thee this sickenesse: so it would please him to come himselfe unto thee, with thy sickenesse by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same upon thee.

Meditations for one that is recovered from sickenesse.

IF GOD hath of his mercie heard thy *Prayers*, and *restored* thee to thy *health* againe; consider with thy selfe:

1. That thou hast now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newnesse of life*. Let thy sin dye with thy *sickenesse*: but live thou by grace to *holinesse*.

2. Bee not the more *secure*, that thou art restored to *health*, neither *insult* in thy selfe, that thou hast escaped *Death*: but thinke rather, that GOD (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some *little* longer time of *respit*: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee, without further delay, out of this world. For although thou hast

escaped

escaped this, it may bee thou shalt not escape the *next* sickness.

3. Consider how fearefull a reckoning thou hadst made before the *Iudgement-Seate* of *Christ* by this time, if thou haddest dyed of *this Sickness*. Spend therefore the time that remaines, so, as that thou mayest bee able to make a more *chearefull account* of thy life, when it must bee expired *indeed*.

4. Put not farre of the day of Death; thou knowest not for all this, how neere it is at hand: and (being so fairely warned) bee *wiser*. For if thou bee taken unprovided, the next time thy excuse will bee lesse, and thy judgement greater.

5. Remember that thou hast vowed *amendment* and *newnesse* of life, Thou hast *vowed a vow unto God, deferre not to pay it: for hee delighteth not in fooles pay therefore that thou hast vowed.* The uncleane spirit is cast out; Oh let him not re-enter, with *seven worse then himselfe*. Thou hast *sighed* out the groanes of *contrition*, thou hast *wept* the teares of *repentance*, thou art washed in the poole of *Bethesda*, streaming with five bloody wounds, not of a troubling *Angell*, but *of the Angell of Gods presence, troubled* with the wrath due to thy sinnes, who descended into Hell, to restore thee to saving health, and Heaven. *Returne not now, with the Dogge, to*

Eccl. 5, 3.

Matth. 12, 43 &c.

Ioh. 4, 2, 4. Isa. 63, 9. Luc. 19, 33.

thine owne vomit: nor like the *washed Sow, to wallow againe in the mire* of thy former sinnes, and uncleanesse: leſt *being intangled and overcome againe with the filthineſſe of ſinne,* (which now thow haſt eſcaped (thy *latter end prove worſe than thy firſt beginning.* Twice therefore doth our Saviour Christ give the ſame cautionary warning to *healed ſinners.* Firſt, to the man cured of his 38 yeeres diſeaſe: *Beholde thou art made whole: ſinne no more, leaſt a worſe thing fall upon thee.* Secondly, to the Woman taken in Adulterie: *Neither doe I condemne thee: Go thy way, and ſinne no more.* Teaching us, how dangerous a thing it is to *relapſe* and *fall againe* into the former exceſſe of riot. Take heede therefore unto thy wayes; and pray for grace, that *thou mayeſt apply thy heart unto wiſdome,* during that *ſmall number* of dayes which yet remaine behind. And for thy preſent mercie and health received, imitate the *thankefull Leper,* and returne unto God this, or the like thankeſgiving.

2 Pet. 2, 10, 22.

Iohn 5, 14.

Iohn 8, 11.

1 Pet. 4, 4

Pſa. 90 12.

A Thankeſgiving to bee ſaid of one that is recovered from ſickneſſe.

O Gracious & mercifull Father, who art the LORD of health and ſickneſſe, of life & of death; who *killeſt, and makeſt alive: who bringeſt downe to the grave, and raiſeſt up againe*

1 Sam. 2, 6.

who art the onely preſerver of all thoſe that truſt in thee: I, thy poore and unworthy ſervant, having now (by experience of my painefull ſickneſſe) felt the *grievouſneſſe* of miſery due unto *ſinne*, and the greatneſſe of thy mercie in forgiving ſinners: and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored mee to my health and ſtrength againe, doe here upon the bended knees of my heart returne (with the *thankefull Leper*) to acknowledge thee alone to bee the God of my health and ſalvation, and to give thee the prayſe & glory, for my ſtrength and deliverance out of that grievous diſeaſe and maladie, and for thus turning my *Mourning* into mirth, my *Sickneſſe* into health, and my *Death* into life. My ſinnes deſerved punishment, and thou haſt corrected mee, but *haſt not given mee ever unto death. I looked (from the day to the night) when thou wouldeſt make an end of mee: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterneſſe of ſickneſſe oppreſſed mee: I lifted up mine eyes unto thee, O Lord, and thou diddeſt comfort mee, for thou didſt caſt all my ſinnes behind thy backe, & diddeſt deliver my ſoule from the pit of corruption: and when I found no helpe in my ſelfe, nor in any other creature (ſaying, I am deprived of the reſidue of* Iſa. 38 6. &c.

my yeeres, I shall see man no more, among the inhabitants of the world) then didst thou restore mee to health againe, and gavest life unto mee: I found thee, O Lord ready to save me.

And now, Lord I confesse, that I can never yeelde unto thee such a *measure* of thankes as thou hast (for this benefit) deserved at my hands. And (seeing that I can never bee able to repay thy goodnesse with acceptable *workes*,) Oh, that I could with *Mary Magdalen* testifie the love and thankefulnesse of my heart, with *abounding teares*! Oh, what shall I bee able to render unto thee, O Lord, *for all these benefits which thou hast bestowed upon my Soule*! Surely, as in my *sickenesse* when I had nothing else to give unto thee: I offered Christ and his merits unto thee as a ransome for my sinnes: so being now restored by thy *grace* unto my health and strength, and having no better thing to give: Behold, O Lord, I doe heere offer up my selfe unto thee, beseeching thee so to assist mee with thy holy Spirit, that the remainder of my life, may bee wholly spent in setting forth thy praise and glorie.

Rom. 12, 1.

O Lord, forgive mee my former follies and unthankefulnesse; that I was no more carefull to love thee according to thy *goodnesse*; nor to serve thee according to thy *will*; nor

to

to obey thee according to thy *Commandements*; nor to thanke thee according to thy *benefits*. And seeing thou knoweſt that *of my ſelfe I am not ſufficient ſo much as to thinke a good thought*, (much leſſe to doe that which is good and acceptable in thy ſight;) aſſiſt mee with thy grace and holy Spirit that I may (in my *proſperitie*) as devoutly ſpend my health in thy ſervice, as I was earneſt in my *ſickneſſe* to begge it at thy hands. And ſuffer mee never to forget, either this thy *mercie*, in reſtoring mee to my *health*, or thoſe *Vowes* and *Promiſes*, which I have made unto thee *in* my *ſickneſſe*. With my *new* health, renew in mee. O Lord, a right Spirit: which may free mee from the ſlavery of *ſinne*, and eſtabliſh my heart in the ſervice of *grace*. Worke in mee a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my faith in Ieſus Chriſt, who is the Author of my *health* and *ſalvation*. *Let thy good Spirit leade mee in the way that I ſhould walke, and teach mee to deny all ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite, and ſmall remnant of dayes, which cannot long continue; *Teach mee, O*

Tit. 2, 12.

Pſa. 90 12

my God, so to number my dayes, that I may apply my heart to that spirituall wisdome, which directeth to salvation. And to this end, make mee more zealous then I have beene in *Religion*, more devout in *Prayer*, more fervent in *Spirit*; more carefull to heare, and profit by the preaching of thy *Gospel*; more helpefull to my poore *brethren*; more watchfull over my *wayes*; more faithfull in my *calling*; & every way more abundant in all good works. Let mee (in the joyfull time of *prosperitie*) feare the evill day of *affliction*; in the time of *health*, thinke of *sickneſſe*; in the time of *sickeneſſe*, make my ſelfe ready for *death*, and when *death* approacheth, prepare my ſelfe for *Iudgement*. Let my *whole life* bee an *expreſſing* thankefulneſſe unto thee for thy Grace and mercy. And therefore, O Lord; I doe here from the very bottom of my heart, together with the *thouſand thouſands of Angels, the foure Beaſts, and twenty foure Elders, and all the creatures in Heaven and on the earth, acknowledge to bee due unto thee, O Father, which ſitteſt upon the throne, and the Lamb thy Sonne*, who ſitteth at thy right hand, and to the *Holy Spirit*, which proceedeth from both, the holy *Trinitie* of perſons in *unitie* of ſubſtance; *all praiſe, honour, glory, and power*, from this time forth and for evermore, *Amen*.

Apoc. 5 13, &c

Medi-

Meditations for one that is like to die.

IF thy ſickeneſſe be like to increaſe unto death; then meditate on *three* things: Firſt, how *graciouſly* GOD dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

Firſt concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *bodie*, but as a medicine to cure thy *ſoule*, by drawing thee (who art *ſicke* in ſinne) to come by repentance unto [a] *Chriſt* (thy Phyſician) to have thy *ſoule healed*.

2 That the ſoreſt ſickeneſſe or painefulleſt diſeaſe which thou canſt endure, is *nothing*, if it bee compared to *thoſe dolours* and *paines*, which *Ieſus* [b] *Chriſt* thy Saviour hath ſuffered for thee; when in *a bloody ſweate* hee endured the wrath of God, the *paines* of Hell, and a *curſed death*, which was due to thy ſins. Iuſtly therefore may hee uſe thoſe words of *Ieremy*; [c] *Behold, and ſee if there be any ſorrow, like unto my ſorrow*, which *is done unto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath.* Hath thee *Sonne* of *God* indured ſo much for thy *Redemption*, & wilt not thou a *ſinfull* man indure a little ſickeneſſe for his glo-

a *Matt.* 9, 12.
b *Luke* 22, 44 *Pſalm.* 88, 7. *Heb.* 5, 7. *Iſa.* 3, 4 *Pſalm.* 18, 5, 7 *Gal.* 3. 14.
c *Lam.* 1, 15. Dum legimus vel audimus, quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere, *Theod. ad* 5. c. *in Ro.*

ſmee; eſpecially when it is for thy *good?*

3. That when thy ſickeneſſe and diſeaſe is at the *extreameſt*, yet it is *leſſe* & *eaſier* then thy ſinnes have deſerved. Let thine *owne* conſcience judge whether thou haſt not deſerved worſe then all that thou doeſt ſuffer.

Murmure not therefore, but conſidering thy manifold and *grievous* ſinnes, thanke God that thou art not plagued with farre more grievous *puniſhment*. Thinke how *willingly* the damned in Hell would endure thy *extreameſt* paines a thouſand yeeres, on condition that they had but the hope to be ſaved, & (after ſo many yeeres) to bee eaſed of their eternall torments. And ſeeing that it is his mercy, that thou art not rather *conſumed* then *corrected*, how canſt thou but beare patiently his temporall correction, ſeeing the end is to ſave thee from eternall condemnation?

Lam. 3. 22.

1 Cor. 11. 32.

4. That nothing commeth to paſſe in this caſe unto thee, but ſuch as ordinarily befell to others thy brethren who (being the *beloved* and *undoubted ſervants* of God when they lived on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt in Heaven; as *Iob, David, Lazarus, &c.* They groaned for a time, as thou doeſt, under the like *burthen*: but they are now delivered from *all* their miſeries, troubles,

Heb. 11. 35, &c. 1 Pet. 5. 9.

and

and calamities. And so likewise *even long* (if thou wilt patiently tarry the Lords leisure) thou shalt also bee delivered from thy sickenesse & paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *received* to heavenly *rest*, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to bee punished and disgraced; but (being thy loving *Father*) he correcteth thee with his owne mercifull hand. When *David* had his *wish*, to chose his owne *chastisement*, hee chose rather to be corrected by the hand of God, then by any other meanes; *Let us fall into the hands of the Lord; for his mercies are great, and let mee not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no *affliction for-* *Heb.* *eth joyous: for the present*) wee know nothing commeth but what is *good*: The consideration heereof made *David* to endure *Shemeis* cursed rayling, with a great patience; and to correct himselfe another time for his impatiencie; *I should not have opened my mouth, because thou didst it*: and *Iob* to reprove the *unadvised* speech of his wife: *Thou speakest like a foolish woman. What? shall wee receive good at the hand of God, and not receive evill?*

2 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9. 10.

Psalm. 39. 9.

Iob 2. 10.

And

And thoug the *cuppe of Gods wrath* due to our sinnes, was such a horrour to our Saviours *humane* Nature, that hee earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the hand and will of his Father) hee willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy sicknesse, then to see that it commeth from the *hand* of thy heavenly *Father*; who would never send it, but that hee seeth it to be unto thee both *needfull and profitable*.

Matth. 26, 36.

Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corrupt body*, which was conceived in the *witnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *bir* of filthinesse; a living *prison* of thy soule, a lively *instrument* of sin, a very *sacke* of stinking dung; the *excremen* of whose nosthrils, eares, pores, and other passages (duely considered) will seeme more loathsome then the un cleanest sincke or vault. Insomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, & swee smells, *mans* body brings forth, natu rally, nothing but *lice*, *wormes*, *rotte nesse*, *and filthy stinche*. His *affec*

Psalm. 14, 1. Gen. 6, 5.

are altogether *corrupted*; and the *imaginations of his hearth are onely evill continually*. Hence it is, that the *ungodly* is not satisfied with *prophaneſſe*; nor the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleaneſſe*, nor the *covetous* with *gaine*, nor the *drunkard* with *drinking*. New *paſſions* and *fashions* doe daily grow, new *feares* and *afflictions* doe ſtill ariſe: heere *wrath* lyes in wayte. there *vaine-glory* vexeth; heere *pride* liſts up, there *diſgrace* caſts downe; and every one *waiteth* who ſhall ariſe in the ruine of another. Now a man is privily *ſtung* with *backebiters* like fiery *Serpents*, anon hee is in danger to bee *openly devoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere hee liveth, ſhall ever bee vexed (like *Lot*) with *Sodomes* uncleanneſſe.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſinne: ſo that after death *there ſhall bee no more ſorrow, nor crying: neither ſhall there bee any more paine, for God ſhall wipe away all teares from our eyes*. Yea by death wee are ſeparated from the company of wicked men, and God *taketh away mercifull & righteous men from the evill to come*. So hee dealt with *Ioſiah*; *I will*

Rom 8 7.

Apoc. 21, 4

Iſa. 57 1.

2 *King* 22, 20

gather

gather thee to thy Fathers, and thou shalt bee put in thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place. And God hides them for a while in the grave until the indignation passe over. So that as Paradise is the Heaven of the soules joy: so the grave may be tearmed the Heaven of the bodies rest. Isa. 26, 20.

3. Whereas this wicked bodie lives in a world of wickednesse, so that the poore soule cannot looke out at the Eyes, and not be infected; nor heare by the Eare, and not bee distracted; nor smell at the Nosthrils, and not be taynted; nor taste with the Tongue, and not bee allured; nor touch by the Hand, and not bee defiled; and every sense upon every temptation, is ready to betray the soule: by death the soule shall bee delivered from this thraldome, and this corruptible body shall put on incorruption, and this mortal immortality. 1 Cor. 15, 53. Oh blessed, thrice blessed bee that death in the Lord which delivers us out of so evill a world, and freeth us from such a body of bondage and corruption! Iob 3, 1

The third sort of Meditations, to consider what good Death will bring unto thee.

1 DEath bringeth the godly mans *Soule* to enjoy an *immediate Communion* with the blessed *Trinity*; in

everlasting blisse and glory.

2. It translates the *soule* from the *miseries* of this world, the *contagion* of sinne, and *society* of sinners, to the *Citie of the living God, the celesticall Hierusalem, and the company of innumerable Angels, and to the Assembly and Congregation of the first borne, which are written in Heaven, and to God the Iudge of all, and to the soules of just men made perfect, and to Iesus the Mediator of the new Covenant.* *Heb. 12. 22, 23, 24.*

3. Death putteth the Soule into the actuall and full *possession* of all the *Inheritance* and happinesse, which Christ hath either *promised* unto thee in his *Word*, or purchased for thee by his *blood*.

This is the good and happinesse, whereunto a blessed death will bring thee. And what truely *religious Christian* that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy *brasse* for *gold*, thy *vanitie* for *felicitie*, thy *vilenesse* for *honour*, thy *bondage* for *freedome*, thy *leasse* for an *inheritance*, and thy *mortall* state for an *immortall life*? Hee that doth not daily desire this blessednesse *above all things*, of *all others* hee is lesse *worthie* to enjoy it.

If * *Cato Vticensis*, and *Cleombrotus*, two Heathen men (reading *Plato* ** Plut. in vit. Caton. Cicero Tusc. quæst. lib. 1. Vel de præcipiti venia in Tartara sanxo, Vt quiSocraticũ de nece legit o-Pus. Ovid. in Ibin*

tour

tors booke of the immortalitie of the Soule) did voluntarily, the one *breake his necke*, the other *runne* upon his *sword*, that they might the sooner (as they thought) have enjoyed *those joyes*: what a shame is it for *Christians* (knowing those things in a more excellent measure and manner, out of *Gods owne Booke*) not to bee willing to enter into those heavenly joyes? *Matth.* 25, 21. Especially when their *Master* cals for them thither. If therefore there be in thee any love of *God*, or desire of thine owne happinesse, or salvation: when the time of thy departing draweth neere; that time, I say, and manner of death, which GOD in his unchangeable counsell hath appointed and determined before thou wast borne, yeeld and surrender up (*willingly and cheerfully*) thy Soule into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the *Angell* in the sight of *Manoah*, and his wife, ascended from the *Altar up to Heaven in the flame of the Sacrifice*: So endevour thou thy soule, in the sight of thy friends, may from the *Altar of a contrite heart* *Isal.* 13 19, 10. ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of Prayer.

A pr

A Prayer for the ſick man, when hee is tolde that hee is not a man for this world, but muſt prepare himſelfe to goe unto God.

O Heavenly Father, who art the *Lord God of the ſpirits of all flesh, and haſt made us theſe ſoules*, and haſt appointed us the time, as to come into this world, ſo (having finished our *course*) to goe out of the ſame. The *number* of my dayes, which thou haſt *determined*, are now expired, and I am come to that utmoſt bound, which thou haſt appointed *beyond which I cannot paſſe*. I know O Lord, that if *thou entreſt into Iudgement, no flesh can bee juſtified in thy ſight*: And I (O Lord) of all others ſhould appeare moſt impure and unjuſt; for I have not *fought that good fight* for the defence of thy *Faith* & Religion, with that *zeale* and *conſtancy* that I ſhould: but for feare of diſpleaſing the world, I have given way unto *ſinnes & errours*, and for deſire to pleaſe my *flesh*; I have broken all thy Commandements, in *thought, word, and deed*: ſo that my *ſinnes have taken ſuch hold on mee, that I am not able to looke up*, and *they are more in number then the haires on my head. If thou wilt ſtraitly marke mine iniquities, O Lord, where ſhall I ſtand? If thou weigheſt mee in the Ballance, I ſhall bee found too light*: For I am voide of all righ-

Num. 15, 22. and 27 16. Acts 13, 25, 26. Ier. 38, 16. 2 Tim. 4, 7. Pſa. 90 12. Iob. 1, 4, 5, 14 & 16. 22, and 21, 21. Luke 22, 53. Pſalm. 143, 2. 1 Tim. 4, 7. Pſa. 37 12. Pſalm. 130, 3. Dan. 5. 27.

Matth. 11,21. righteousnesse that might merit thy mercy; and *loaden* with all iniquities that most justly deserve thy heavie wrath. But, O my Lord, and my God, for *Iesus Christ* thy Sons sake, *in whom thou art well pleased* with all penitent and beleeving sinners; take pitie and compassion upon me, who am the *chiefe of sinners*. Blot out all my sinnes out of thy remembrance, and wash *away* all my transgressions out of thy sight, with the *precious blood* of thy Son; which I beleeve that hee (as an undefiled Lambe) hath shed for the cleansing of my sinnes. In this faith I lived, in this faith I dye: beleeving *that Iesus Christ died for my sins and rose againe for my Iustification*. And seeing that he hath endured that death, and *borne the burthen of that Iudgement* which was due unto my sinnes; O Father; for his death and passion sake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliver mee from that fearfull Iudgement which my sinnes have justly deserved: and performe unto mee that gracious and comfortable promise, which thou hast made in the Gospell; *That whosoever beleeveth in thee, hath everlasting life and shall not come into judgement, but shall passe from death unto life*. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the mer-

1 Tim. 1, 15. Ezech. 18,22. Psalm. 51, 7. 1 Pet. 1, 19. Ioh. 1. 29. Rom. 4 25. 2 Cor. 15,34. 1 Pet. 2,24. Ioh. 5. 24. Luk. 17 5.

merits of thy obedience and blood. Encreaſe, O holy ſpirit, my patience; lay no more upon mee, *then I am able to beare*: and enable mee to beare ſo much as ſhall ſtand with thy bleſſed will and pleaſure. O bleſſed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchſafe, that as my *outward* man doth decay, ſo my *inward* man may more and more, by thy grace and conſolation, increaſe and gather ſtrength. O Saviour, put my ſoule in a readineſſe, that (like a *Wiſe Virgin*, having the *Wedding Garment* of thy righteouſneſſe and holineſſe) ſhee may bee ready to meete thee at thy comming, *with Oyle in her Lampe. Marry her unto thy ſelfe, that ſhee may bee one with thee in everlaſting love and fellowſhip.* O Lord, reproove Satan, and chaſe him away: *Deliver my ſoule from the power of the Dogge. Save mee from the Lyons mouth.* I thanke thee, O LORD, for all thy bleſſings, both ſpirituall and temporall beſtowed upon me: eſpecially for my *Redemption*, by the death of my Saviour Chriſt; I thanke thee that thou haſt protected mee with thy holy *Angels* from my youth up untill now: Lord, I beſeech thee, give them a charge to attend upon mee, till thou call'ſt for my ſoule; and then to carry her (as they did the ſoule of *Lazarus*) into thy heavenly *Kingdome*.

1 Cor. 10, 14.

Matth. 25, 4. Matth. 22, 11. Apoc. 22, 8. Apoc. 19, 7. Iob. 7. 22. Zachar. 3, 2. Pſa. 22 20, 21.

Matth. 18, 3. Heb. 1, 14. Luc. 16 22. Matth. 8, 11. Luk. 13 28. Epheſ. 2 10. Act. 25, 22.

And as the time of my departure shall approach neerer unto mee: so grant, O Lord, that my soule may draw neerer unto thee: And that I may joyfully *commend my soule into thy hands*, as into the hands of a loving Father, and mercifull Redeemer: and at that instant, *O Lord graciously receive my spirit*. All which that I may doe, assist mee, I beseech thee, with thy grace, and let thy holy Spirit continue with mee *unto the end*, and *in the end*, for Iesus Christ his sake; thy Sonne, my Lord, and onely Saviour. In whose name I give thee thy glory, and begge these things at thy hand, in that Prayer which Christ himself hath taught me, saying: *Our Father, &c.*

Psalm. 31. 4.

Act. 7 59.

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the Children of GOD are weakst) then Satan makes the greatest *flourish* of his strength: and assayles them with his strongheſt temptations. For hee knoweth, that either he must now or never prevaile; for if the soules once get to Heaven, hee shall never vexe nor trouble them any more; and therefore hee will now bestirre himselfe as much as he can and labour to set before their eyes all the *grosse sinnes* which ever they com-

mitted

mitted, and the *Iudgement* of God, which are due unto them, thereby to drive them, if hee can, to despaire; which is a grievouser sinne then *all* the sinnes that they committed, or he can accuse them of.

If Satan [a] *therefore trouble thy Conscience more towards thy death, then in thy life time.*

1. Confesse thy sinnes unto God not onely in generall, but also in particular.

2, Make *satisfaction* unto those men whom thou hast *wronged*, if thou bee able. And if thou doest injuriously or fraudulently *detaine* or *keepe* in thy *possession any lands* or *goods* that of *right* doe belong to any *widdow* or *fatherlesse childe*, presume not, as thou tenderst thy soules health, to looke *Christ* the *righteous Iudge* in the face, unlesse thou doest first make a *restitution* thereof to the right *owners:* for the [b] *Law of God*, under the penaltie of his *curse*, requireth thee *to restore whatsoever was given thee to keepe, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fifth part for amends added to the principall.* And unlesse that like [c] *Zacheus* thou doest make *restitution of such goods and lands*, according to GODS Law, thou canst never truely repent; and without true repentance thou canst never

a *Satan first stra tageme in time of death.*

The defeaturs.

b *Lev.* 6, 2, 3, 5, *&c. Numb.* 5, 6, 7, 8. *Nonremittitur peccatum, nisi restituatur ablatum.*

c *Luk.* 19, 8, 9 *Ezech.* 15, 3. 12, 16. *Mich.* 6 10, 11. *Luke* 13, 1. *Ier.* 18 7. *Act.* 2 37, *and* 8, 22. 1 *Pet.* 3, 9.

bee ſaved. But though by the temptation of the Divell thou haſt done wrong and *injurie*; yet if thou doe truely *repent*, and make *reſtitution* thy power, the Lord hath promiſed to bee mercifull unto thee, to hear the Prayers of his faithfull *Miniſters* for thee, to *forgive thee thy treſpaſſe* and ſinne, and to receive thy *ſoule* in the *merits of Chriſts blood*, as a *Lambe* without *blemish*.

Gen. 29, 7. Iam. 5. 14, 15, 15 Lev. 6. 6, 7.

3. Aske God for Chriſt his ſake *pardon* and *forgiveneſſe*. And then the troubles of mind are no *diſcouragements*, but rather *comforts*; *exerciſes*, not *punishments*. They are *aſſurances* unto thee, that thou art in the right way for *the way to Heaven is by the gates of hell*: that is, by ſuffering *paines* in the *body*, and ſuch *doubtings* in the mind that thy eſtate in this life being every way made *bitter*, the joyes of eternal life may relish unto thee better and more ſweet.

Sathans ſecond aſſault. The Chriſtians encounter. Pſa. 7. 19. Matth. 9. 12. Matth. 17, & Matth. 14, 31.

If Sathan tell thee that thou haſt no faith, becauſe thou haſt no feeling, meditate.

1. That the *trueſt faith* hath oftentimes the *leaſt feeling*, & *greateſt doubts*: but ſo long as thou hateſt ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *flesh* from which thou art *divorced*. When thy flesh ſhall *perish*, thy weake inward man, which *hates* them,

loves the *Lord Ieſus*, ſhall bee ſaved. Iob 35. 19.

2. That it is a *better faith* to believe without *feeling*, then with feeling. The leaſt faith (ſo much as a *graine of Muſtardſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoule which *loveth* Chriſt, & *believeth* in him. Matth. 17, 20.

3. That the Child of God, which deſireth to feele the aſſurance of Gods favour, ſhall have his *deſire*; when God ſhall ſee it to bee for his good: for God hath promiſed to give hem the *Water of life*, who thirſt for it. Wee have an example in Maſter *Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the *ſight* of the *Stake*; and then cryed out, and clapped his hands for joy to his friends, ſaying, *O Auſtin, he is come, hee is come*: meaning the feeling joy of Faith, & the Holy Ghoſt. *Tarry therefore the Lords leiſure, be ſtrong, and hee ſhall comfort thine heart.* Matth. 10, 14 Apoc. 2, 6. Iſa. 55. 1. Fox Act. Monum Fol. 1555. in the laſt Edition. Pſalm. 27, 16. Sashans 3 act. fault. The Encounter. 1 Tim. 1, 15.

If Sathan ſhall aggravate unto thee the greatnes, the multitude, and hainouſneſſe of thy ſinnes, meditate:

1. That upon true repentance, it is as eaſie with God to forgive the greateſt ſinne, as the leaſt, and hee is as willing to forgive many; as to pardon one; And his mercy ſhinneth more in pardoning *great ſinners*, then *ſmall offenders*: as appeares in the examples of *Manaſſes*, *Magdalen*, *Peter*, *Paul*, &c. And *where ſinne moſt abounded* Rom. 5 20.

there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God; as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Abazia*, *Iudas*, &c.

3. That God calleth *all*, even those sinners who are *heavie laden with sinne*, and that he did *never deny* his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospell witnesseth: There came unto Christ all sorts of sicke sinners: the *blind*, *halt*, *lame*, *lepers*; such as were sicke of *palsies*, *dropsies*, *bloudy fluxes*; such as were *Lunaticke*, and possessed *with uncleane spirits*, and *Devils*: Yet of all those not one, that came and asked his mercy and helpe, went away without his arrand. If mercy hee asked, mercy he found: were his *sinne* never so *great*, were his *Disease* never so *grievous*. Nay, hee *offered* and gave his mercy to many who never asked it, (being mooved onely with the *bowels* of his owne *compassion*, and the sight of their misery) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38 yeares sicke. If hee thus willingly gave his mercy to them that did not aske it, and was *found of them* (as the Prophet saith

Matth. 11, 28.

Iohn 5, 14. Luke 7, 13.

Esa. 56 1. Rom. 10, 20

that

that ſought him not; wil he deny mercy unto thee, who doſt ſo *earneſtly pray* for it *with teares?* and doſt, like the poore *Publicane*, ſo *heartily knock* for it with *penitent fiſts* upon a *bruiſed* and *broken heart?* Eſpecially when thou prayeſt to thy *Father*, in the name & mediation of *Chriſt*, for thoſe ſake he hath promiſed to *grant whatſoever wee ſhall aske of him*: as ſure as God is true, hee will not. Though *Ninevehs* ſinnes had provoked the Lord to ſend out his ſentence againſt them, yet upon their repentance hee recalled it againe, and ſpared the Citie: how much more if thou likewiſe repenteſt, will hee ſpare thee, ſeeing his ſentence is not yet gone forth againſt thee? If he deferred the *Iudgement* all *Ahabs* dayes, for the *externall* ſhew onely which he made of humiliation; how much more will he cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy ſinne, and returne unto him for grace and mercy?

Ioh. 14 14.

Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam, Aug. in Pſa. 50

Hee offered his mercy unto *Cain* (who murthered his innocent brother) *If thou doſt well, ſhalt thou not bee accepted?* As if hee ſhould have ſaid, If thou wilt leave thy envy and malice, and offer unto me from a faithfull & contrite heart, both *thou* and thine *Oblation* alſo ſhall bee acceptable unto me. And to *Iudas* (that ſo treacherouſly betrayed him) in calling him *Friend*, a

Gen. 4, 7.

Matth. 25, 50.

sweet appellation of *love*; and when *Iudas* offered, hee willingly consented with that *mouth (wherein never was found guile)* to kisse those dissembling lips, *under which lurked the poyson of Aspes.* Had *Iudas* apprehended this word *friend*, out of the mouth of Christ, as [a] *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtlesse *Iudas* should have found the God *of Israel* more mercifull then *Benhadad* found the *King of Israel.* But God was more displeased with *Cain* for *despairing* of his *mercy*, then for *murthering* his *Brother:* and with [b] *Iudas* for *hanging himselfe*, then for *betraying his Master:* in that they would make the *sinnes of mortall* men greater then the infinite *mercy* of the *eternall God*; or as if they could be more *sinfull* then God was *mercifull:* Whereas the least droppe of *Christs blood* is of more merit to procure Gods mercy for thy *salvation*, then all the sinnes (that thou hast committed) can bee of force to provoke his wrath to thy *damnation.*

[c] *If Sathan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, and of many yeares continuance, and such as whereby others have beene undone: and all for the most part committed willfully and presumptuously against God and thy conscience. And*

1 Pet. 2 22. Psalm. 140. 3 Matth. 26, 50. a Kings 20, 32-33.

* Vers. 31.

b Iudam non tã scelus quam desperatio fecit penitus interire Aug. lib. de util. pœnit.

Scelerationi omnib us, O Iuda extitisti, quem non pœnitentia duxit ad Dominum sed desperatio traxit ad laqueũ, Leo.

c Sa-

therefore

therefore though hee will be mercifull unto others, yet hee will not bee mercifull unto thee; meditate:

1. That many (who are now in heaven moſt bleſſed and glorious Saints) committed in the ſame kind (when they lived on earth) as great and greater ſinnes then ever thou haſt committed, and continued (before they repented) in thoſe ſinnes as long as ever thou haſt done. As therefore all their ſinnes, and the continuance in them, could not hinder Gods mercy, upon their repentance, from forgiving their ſinnes, & receiving them into *favour*: no more ſhall thy *ſinnes* & *continuance* therein, hinder *him* from being mercifull unto *thee, if thou doſt repent as they did*: yea upon thy *repentance*, every one of their examples is a pledge that hee will doe the ſame unto thee that he did unto them. For as the *leaſt ſin*, in *Gods Iuſtice*, without Repentance, is *damnable*; ſo the *greateſt ſinne*, upon Repentance, is (in his *Mercy*) *pardonable*. Thy *greateſt* and inveterateſt ſinnes are but the ſinnes of *a Man*: but the leaſt of his *mercies* is the mercy of *God*. Becauſe thou knoweſt thine owne ſins, thou doubteſt whether they ſhall bee pardoned; Marke how this doubtfull caſe is reſolved by God himſelfe. Many in *Iſaies* dayes thought (as thou doſt) that they had cō-

The Encouragement.

1 *Tim.* 1, 16.

tinued

tinued so long in sinne, that it was *too late* for them now to seeke to returne unto God for *grace* and *mercy*.

Esa. 55 6, 7, 8. But God answereth them; *Seeke ye the Lord whileſt he may be found: call ye upon him whileſt hee is neare.* As if hee had said; Whileſt *life lasteth*, and my *Word is preached*, I am neare to be found of all that seeke me, and pray unto me. The people reply. But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come neare thine Holineſſe. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts: and let him returne unto me, & I will have mercy upon him, and be his God, and I will pardon him abundantly.* But we would thinke (sayd the people) that if our sinnes were but ordinary sinnes, this promiſe of *mercy*, might belong unto us. But because our sinnes are so great and of such *long continuance*, therefore wee feare, leeſt when we appeare before God, he will *reject* us. To this GOD answereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your wayes* (of pardoning) *my wayes: for as the heavens are higher then your Earth, so are my wayes higher then your wayes, & my thoughts then your thoughts.* If therefore everie sinner in the world were a world of such sinners as thou art: doe thou but (yet what

God bids thee) *Repent* and *Believe*; & the blood of *Iesus Christ* being the *Blood* of God, *will cleanse both thee and them from all your sinnes.* *Acts 20. 21. 1 Joh. 1 7.*

2. That as God did fore-see all the sinnes which the world did commit, and yet all those could-not hinder him from *loving the world*, so *that hee gave his onely begotten Sonne to the death to save as many of the world as would believe and repent*: much lesse shall thy sinnes (being the sinnes of the least number of the world) be able to hinder God from loving thy soule, and forgiving thy sinnes, if thou dost *Repent* and *Believe*. *Ioh. 3, 19.*

3. That if hee loved thee *so dearely* (when thou wast his *enemy*) that hee payed for thee *so deare* a price, as the spilling of his *Heart-blood*: how can hee now but bee gracious unto thee, when to save thee, will cost him but the casting of a gracious looke upon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou putteſt all thine *owne* grievous sinnes together, and addeſt unto those the sinnes of *Cain* & *Iudas*, & putteſt unto them all the sinnes of all the Reprobates in the world; (doubtlesse it would be a *huge* heape;) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more compari- *Rom. 8 13.*

son

ſon betwixt them, then betwixt the leaſt *Mole-hill*, and the greateſt *Mountaine* in a Countrey. The crie of the grievouſeſt ſinne that ever we reade of, could never reach up *higher* then unto Heaven, as the crie of the *ſinnes* of *Sodom*: but *the mercy of God* (ſaith *David*) *reacheth up higher then the heavens*, and ſo *overtoppeth* all our ſinnes. And *if his mercy bee greater then all his workes*; it muſt needs bee greater then all thy ſinnes. And ſo long as his mercy is greater then the ſinnes of the whole world, doe thou but *repent*, there is no doubt of *pardon*.

Gen. 10,13 Pſalm. 108,4.

Pſalm. 145,4.

Sathans fifth aſſault.

If Sathan ſhall object, that thou haſt many times vowed to repent, & haſt made a ſhew of repentance for the time, and yet didſt fall to the ſame ſins againe, and againe, and that all thy repentance was but fained and a mocking of God. And that feeling thou haſt ſo often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his love, &c. meditate:

The Encounter.

1. That though this were true (which indeed is hainous) yet it is no ſufficient cauſe why thou ſhouldeſt deſpaire, ſeeing that this is the *common cauſe of all the children of God in this life*, who vow ſo *oft* to forbeare ſome ſinne, * till perceiving their weakeneſſe not able to performe it, they vow that they will vow no more. Their *vowes* ſhew the deſires of their

* I remember (ſaith Luther that Staupitius was wont to tell me:

Spirituall man; their *breakings*, the *weakneſſe* of their corrupt fleſh. And our *oft* ſlips to the ſame ſinnes Chriſt foreſaw, when hee taught us to pray daily, *O Father, Forgive us our treſpaſſes.* And why doth Chriſt enjoyne thee (who art but a ſinfull man) *to forgive thy* Brother a *ſeven times in a day, if he ſhall returne ſeven times in a day*, and ſay. *It repenteth me?* but to aſſure thee, that he (being the God of mercy, & goodneſſe it ſelfe) will forgive unto thee thy b *Seventy times ſeven fold* ſinnes a day, which thou haſt committed againſt him, if thou returne unto him by true repentance. The c *Iſraelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were ſtung by the *fierie Serpents* in the wilderneſſe, to aſſure thee d that upon thy teares of repentance, thou ſhalt be *recovered* by *faith* in *Chriſt*, as often as thou art wounded to death by ſinne.

Ego pluſquam millies Deo, vovi, &c. I have more then a thouſand times vowed unto God that I would amend my life, but I could never performe my vowe, Henceforth I will make no ſuch vowe, becauſe I verily know that I cannot keepe it Vnleſſe

2. That thy ſalvation is grounded, not upon the *conſtancy* of thine obedience, but upon the e *firmeneſſe* of Gods Covenant: Though thou varieſt

therefore God will bee mercifull unto me for Chriſts his ſake, and grant me a bleſſed departure out of this wretched life, all my vowes and good workes will ſtand mee in no ſtead. This is the ſtate of the deareſt children of God in this life. Reade Luther on Galat. Chap. 5. a *Luke* 17, 3, 4. b *Matth.* 18, 21, 22. c *Num.* 21, 9. d poſt lachrymas gemituſque graves clementia Chriſti, Confeſtim eſt oculos ante locanda tuos. e *Iam.* 2, 17. *Rom.* 8, 28. *Rom.* 9, 11.

with

with God, and the Covenant be broken on thy *behalfe*, yet it is firme on *Gods part*; and therefore all is safe enough, if thou wilt *returne*: for there is no *variableneſſe with him, neither ſhadow of change*. Hee hath locked up thy ſalvation & made it ſure in his owne *unchangeable purpoſe*; & hath delivered to thy keeping the *Keyes*, which are * *Faith* and *Repentance*; and whilſt thou haſt *them*, thou mayeſt perſwade thy ſelfe that thy ſalvation is ſure and ſafe: For *whom God loveth, he loveth to the end: and never repenteth* of beſtowing his love on them who *repent* and believe.

a Laſtly, If *Sathan ſhall perſwade thee that thou haſt beene doubting a long time, and that it is beſt for thee now to deſpaire, ſeeing thy ſinnes increaſe, and thy judgement draweth neare*: meditate:

1. That no ſinne (though *never ſo great*) ſhould bee a cauſe to moove any Chriſtian *to deſpaire*, ſo long as *Gods mercy* by ſo many *millions* of degrees is greater; and that every penitent and believing ſinner hath the pardon of all his ſinnes confirmed by the word and Oath of God; two *immutable things*; *wherein it is impoſſible that God ſhould lie*. His *word* b is, that at what *time ſoever*, a ſinner, *whoſoever* doth repent of his ſinne, c *what ſoever* (for both *time*, and *ſinnes*, and *ſinners* are indefinite) *from the bottome of his*

* By theſe keyes Peter openedheaven to himſelfe, & afterwards unto the reſt of the Apoſtles with others. Luk. 24 47, & Ioh. 10, 21. & Ioh. 13 1. Rom. 11, 29. Rom. 8 30.

a Sathans fiat aſſault.

b Heb. 6, 18. Ezech. 18, 22.

c D. King of London his Lectures on Ionah.

heart, God will bloth forth all his sinnes out of his remembrance, that they shall bee mentioned unto him no more. If we will not take his word (which God forbid we shoult doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turne from his way, and live.* As if hee had said: will yee not believe my word? I sweare by my life, that I delight not to damne any sinner for his sinnes, but rather to save him, upon his conversion and repentance. The Meditations hereof mooved *Tertullian* to exclaime: *O how happy are we, when God sweareth that hee will not our damnation! Oh, what miserable wretches are wee, if wee will not believe God, when hee sweareth his truth unto us!* Listen, O drooping Spirit, whose Soule is assailed with waves of faithlesse despaire, how happie were it to see many like thee and *Hezekias! (who mourne like Doves for the sence of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger)* rather then to behold many who die like *beasts*, without any feeling of their *owne estate*, or any feare of *Gods Wrath* or *Tribunall seat*, before which they are to appeare? Comfort thy selfe, O anguishing soule; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere up therefore thy selfe

Ezech. 33. 1.

O felices nos quorum causa jurat Deus! O miserrimos si non Deo quidem juranti credemus, *Tertul. Isa. 28. 14.*

in the *All-sufficient* Attonement of the
Heb. 12,24. blood of the Lambe, which speaketh *better things then that of Abel.* And
pray for those who never yet obtained the grace to have such a sense
and detestation of sinne. Thou art
one indeed, for whom Christ dyed,
and for whom a *wounded* spirit (judging rather according to his *feeling*
then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God,*
Matth. 27, 46 *why hast thou forsaken mee?* And doubt
not, but ere long thou shalt as truly
reigne with him, as now thou doest
2 Tim. 2,11. *suffer* with him; for *Yea*, and *Amen*
2 Cor. 1 20. hath spoken it. No sinne barres a man
from salvation, but onely *incredulity*
and *impenitency*: nothing makes the
Apoc. 3,14. Heb 6. 6. sin against the Holy Ghost *unpardonable*, but want of *repentance*. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to
performe unto him.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the
very *agony* of *death*, God will so arme
thee with his Spirit, that when Satan
looketh for the greatest victory, he
shall receive the *fowlest* foile; yea
when the *eyestrings* are broken, that
thou canst not see the light, *Iesus Christ*
will appeare unto thee to comfort
thy *Soule*, and his *holy Angels* will
carry thee into his *heavenly Kingdom*.

Then shall thy friends behold thee, (like *Manoahs* Angell) doing wonders indeed, when they shall see a *fraile man* in his *greatest weakenesse* (by the meere assistance of *Gods Spirit*) overcomming the *strength* of sinne, the *bitternesse* of death, and all the *power* of Sathan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into heaven.

An Admonition to them who come to visit the sicke:

THey who come to visit the sicke, must have a speciall care not to stand *dumbe* and *staring* in the sicke persons face, to disquiet him, nor yet to speake *idly*, and to aske *unprofitable* questions, as most doe.

If they see therefore that the sicke party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weakenesse, & so prepare for eternall life. One houre well spent, when a mans life is almost out-spent, may gaine a man the assurance of eternall life. Soothe him not with the vaine hope of *this life*, least thou betray his Soule to eternall Death. Admonish him plainely of his estate, & aske him briefly these, or the like Questions.

Questions to bee asked of a ſicke man that is like to die.

DOeſt thou believe that Almighty God, the Trinity of Perſons in Vnity of Eſſence, hath by his power made heaven and earth, & all things therein? and that hee doth ſtill by his *Divine providence* governe the ſame, ſo that nothing comes to paſſe in the *world*, nor to *thy ſelfe*, but what *his divine hand and counſell hath determined before to bee done?*

2. Doſt thou confeſſe, that thou haſt tranſgreſſed and broken the holy *Commandements* of Almighty God in *thought*, *word*, and *deed*? And haſt deſerved for breaking his *holy lawes*, the *Curſe of God*, which containeth *all the miſeries of this life*, and *everlaſting torments* in hell fire, when this life is ended, if ſo be that God ſhould deale with thee according to thy *deſerts*?

3. Art thou not ſorry in thy heart that thou haſt ſo broken his Lawes, and neglected his Service, and worſhippe, and ſo much followed the world, and thine owne vaine pleaſures? And wouldeſt thou not lead a holier life, if thou were to begin againe?

Rom. 8 35. Heb. 9. 24. 4. 4. Doeſt thou not from thy heart deſire to bee reconciled unto God in *Ieſus Chriſt*, his bleſſed Son, thy *Mediator*, who is *at the right hand of God in heaven*

heaven, now appearing for thee in the sight of God, and *making request unto him for thy* Soule?

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Iesus Christ the onely Mediator of the New Testament*, is able *perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them*? And wilt thou with *David* say unto Christ, *Whom have I in Heaven but thee*? *And there is none upon earth that I desire beside thee*? Heb. 9, 11. 1 Tim. 2. 5. Heb. 7, 25. Psa. 73 25.

6. Dost thou confidently believe and hope to be saved by the *onely merits* of that bloody death and passion, which thy Saviour *Iesus Christ* hath suffered for thee? not putting any hope of salvation in thine *owne merits*, nor in any *other meanes* or creatures? Being assuredly perswaded, *That there is no salvation in any other*; & *that there is no other name under Heaven, wherby thou must be saved*? Act. 4 12. Act. 17, 4.

7. Dost thou heartily *forgive* all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) *aske forgivenesse* of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all *malice* and *hatred*, which thou hast borne to any body: that thou mayest appeare before the face of Christ Esa. 26 22.

Esa. 9 6. Heb. 12, 14. (the *Prince* of *peace*) *in perfect love and charity?*

8. Doth thy conscience tell thee that any thing, which thou hast wrongfully taken, and dost still with-hold from any *widdow* or *fatherlesse children*, or from any other person whomsoever? Bee assured, that unlesse thou shalt *restore* (like *Zacheus*) these goods and lands (if thou bee able) thou canst not truly *repent*; and without true *repentance*, thou canst not bee *saved*, nor look Christ in the face: whē thou shalt appeare before his judgement-seat.

9. Doest thou *firmely believe* that thy *body* shall be raised up out of the *Grave*, at the sound of the last *Trumpet*? And that thy body and soule shall bee united together againe in the *resurrection-day*, to appeare before the *Lord Iesus Christ*: and thence to goe with him into the kingdome of Heaven, to live in everlasting Blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray for him, in these or the like words:

A Prayer to bee said for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giver of Life, and to whom *belongs the issues of death*: we thy

children heere assembled, doe acknowledge, that (in respect of our manifold sinnes) wee are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy *Majestie* in the behalfe of others: yet because *thou hast commanded* us to pray one for another, *especially* for the *sicke*, and hast promised *that the prayers of the righteous shall availe much with thee*: in the *Obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promise*, wee are bold to become humble suiters unto thy divine Majestie, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the *chastisement* of thine owne fatherly hand. We could gladly wish the *Restitution* of his health, and a longer *continuance* of his life & Christian *Fellowship* amongst us: but for as much as it appeareth (as farre as we can discerne) that thou hast appointed by this *visitation*, to call for him out of this mortall life: we submit *our wils to thy blessed will*, and humbly intreat for *Iesus Christ* his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him *all his sinnes*; as well that wherein hee was *conceived* and *borne*, as also all the offences and transgressions which ever since to this *day* and Iam. 5

houre hee hath committed in thought word and deed against thy divine Majestie. Cast them behinde thy backe, remoove them as farre from thy presence as the East is from the West; blot them Psalm. 103. 1. out of thy remembrance; lay them not to his charge; wash them away with the *Bloud* of *Christ*, that they may no more bee seene, and deliver him from all the Iudgements, which are due unto him for his sinnes, that they may never trouble his Conscience, nor rise in Iudgement against his Soule, and *impute unto him the righteousnesse of* Iesus Christ, whereby he may appeare *righteous* in thy sight. And in this extremitie at this time, wee beseech thee looke downe from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to looke upon thy children in their affliction and misery. Pittie thy wounded *Servant*, like the good *Samaritan*: for here is a sicke *Soule* that needeth the helpe of such an *heavenly Physician*. O Lord increase his *faith*, that hee may believe that Christ died for him, and that his bloud cleanseth him from all his sinnes: and either *assuage* his *paine*, or else increase his *patience*, to indure thy blessed will and pleasure. And (good Lord) lay no more *upon him*, then thou shalt enable him to beare. *Heave* him up unto thy selfe, with those *sighs* and

groanes which cannot bee expreſſed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatnes* of thy *Mercy* and power towards them that believe in thee. And in his *weakeneſſe*, O Lord, ſhew thou thy *ſtrength*. Defend him againſt the *ſuggeſtions* and *temptations of Satan*: who (as hee hath all his life time) will now in his weakeneſſe eſpecially, ſeeke to *aſſaile* him, and to devoure him. O *ſave* his *ſoule*, and *reproove Satan*, and command thy *holy Angels* to be about him, to aide him, and to chaſe away all evill and malignant Spirit farre from him. Make him more and more to loath this world, and *deſire to be looſed, and to bee with Chriſt*: And when that *good houre* and time ſhall come, (wherein thou haſt determined to call for him out of this preſent life) give him grace *peaceably* and *joyfully* to yeeld up *his ſoule into thy merciſull hands*. And doe thou receive him into thy mercy, and let thy *bleſſed Angels* carry him into thy kingdome. Make his *laſt houre his beſt houre*, his *laſt words* his *beſt words*, and his *laſt thoughts* his *beſt thoughts*. And when the light of his *Eyes* is gone, and his *Tongue* ſhall faile to doe his office, grant (O Lord) that his Soule may (with *Stephen*) behold *Jeſus Chriſt* in heaven ready to receive him: and that thy Spirit within him

Rom. 8 36. may *make requests for him, with sighs which cannot bee expressed.* Teach us in *him* to read and see our *owne end* and *mortalitie*, and therefore to bee carefull to prepare our selves for our last ends, and put our selves in a readinesse against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our deare Brother (*or sister*) thy sicke servant, unto thy eternall grace and mercy, in that Prayer, which *Christ* our Saviour hath taught unto us, saying,

Our Father which art in heaven, &c.

Thy Grace, O Lord Iesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sicke servant, to the end, and in the end, Amen.

Let them read often unto the Sicke, some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of *Iob.*

The 14. and 19 Chapters of *Iob.*

The 34 Chapter of *Deuteronomy.*

The two last Chapters of *Iosua.*

The 17 Chapter of the first of *Kings.*

The 2, 4, and 12 Chapters of the second of *Kings.*

The 38, 40, and 65 Chapters of *Isaiah.*

The History of the Passion of Christ.

The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.

The 5 Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *Iames*:

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke party to *wait* upon God, by *Faith* and *Patience*, till he send for him; & praying the Lord to send them a joyfull meeting in the Kingdome of *Heaven*, and a *blessed Resurrection* at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatiency in sicknesse.

IF in thy sickneſse by extremity of paine thou bee driven to impatiency, meditate:

1. That thy *sinnes* have deserved the *paines of hell*: therefore thou mayest with greater patience endure these *fatherly corrections*.

2 That these are the *scourges* of thy heavēly *Father*, & the rod that is in his hand. If thou didst suffer with reve- Heb. 12, 2.

rence

rance being a *child*, the correction of thy *earthly parents*; how much rather shouldest thou now subject thy self (being the *Child* of God) to the chastisement of thy *Heavenly Father*, seeing it is for thine *eternall* good?

3. That Christ suffered in his soule and body [a] *far grievouser* paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith Peter) [b] *Christ suffered for you, leaving you an example, that ye should follow his steps.* And, *Let us,* (saith Saint Paul) [c] *run with joy the race that is set before us, looking unto Iesus, the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.*

4. That these afflictions which now you suffer, *are none other but such which are accomplished in our brethren that are in the world,* as witnesseth [d] *Peter.* Yea, *Iobs* afflictions were farre more grievous. There is not one of the *Saints* which now are at *rest* in Heaven in Ioyes, but endured as much as you doe, before they * went thither. Yea many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the [e] *God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and set*

a Vir dolorum. *Isa.* 53. 3.
b 1 *Pet.* 2, 12.
c *Heb.* 12, 1.
d 1 *Pet.* 5, 9.
* *L. Remitus* Cum quotannis gravi morbo tentaretur à Deo, doluit quod uno anno liber esset ac si à Deo tunc desertus fuisset, *viz. Paul.* 2. 1
e 1 *Pet.* 5, 10.

you. And that *of his fidelity will not suffer you to bee tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.* 1. Cor. 10, 13

5. That God hath determined the time when thy affliction shall *end*, as well as the time when it *began*. a *Thirtie eight yeares* were appointed the *sicke* man at *Bethesdaes* poole. *Twelve yeares* * to the Woman with *the bloodie issue*. b *Three Monethsto Moses: Tenne dayes tribulation to the* † *Angell* of the Church of *Smyrna*; *three dayes* c *plague to David.* Yea the number of the godly mans tears are *registred in Gods booke*, and the quantitie kept in his *Bottle.*

a Ioh. 5 5.
* Matt. 9, 20.
b Exod, 12.
† Apoc, 2, 10.
c 1 Sam. 24, 23. Psalm. 56, 8. Modicum & videbo vos. Ioh. 16 6.
* Ps. 30 Apoc. 6 11.
d Ioh. 16.
† Psal. 110, 7. Nubecula est, citò transibit.
e Ioh. 16, 21

The time of our troubles (saith *Christ*) is but a *modicum*, Gods *anger* lasts but a *moment* (saith * *David.*) A *little season* (saith d the Lord:) and therefore calls all the time of our paine, but the houre of *sorrow.* *David* † (for the swiftnesse thereof) compares our present troubles to a *Brooke*: and *Athanasius* to a *Showre.* Compare the *longest misery* that man indures in this life, to the *eternity of heavenly joyes*, and they will appeare to bee nothing. And as e the sight of a *Sonne* safe *borne* makes the *Mother* forget all her former deadly paine: so the sight of Christ in Heaven, who was *borne for thee*, will make all these pangs of *death* to bee quite forgotten, as if they had never

beene:

Acts 7.

beene: like *Stephen*, who, as soone as he saw *Christ*, forgot his owne *wounds* with the horrour of the *grave*, and terror of the *stones*; and sweetly yeelded his *soule* into the hands of his *Saviour*. Forget thine owne paine, thinke of *Christs wounds*: [b] *Bee faithfull unto the death, and hee will give thee the Crowne of eternall life.*

b Apoc. 2, 10.

c Iob 2, 10.

d Rom. 8, 28, 38, 39.

6. That you are now called to *Repetitions* in Christs Schoole; to see how much *Faith*, *Patience*, and *Godlinesse* you have learned all this while: and whether you can (like [c] *Iob*) *receive* at the hand of God *some evill*, as well as you have hitherto *received* a great deale of *good*. As therefore you have alwayes prayed, *Thy will be done*, so be not now *offended* at this which is done by his *holy will*.

Morbus non malis adnumerandus, quia multis utiliter accedit. Basil. in Hexam. Morbus est utilis quædam institutio, quæ docet, caduca aspernere & cœlestia spirare Nazian. ad Philagrium.

7. [d] *That all things shall work together for the best to them that love God: insomuch that neither death, nor life, nor Angels, nor Principalities, nor powers*, &c. *shall be able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your selfe, that every *pang* is a prevention of the *paines* of Hell: every respite, an *earnest* of Heavens *Rest*: And how many *stripes* doe you esteeme Heaven worth? As your life hath beene a *Comfort* to others: so give your friends a *Christian example* to die, and deceive the Divell as *Iob* did. It is but the *Crosse of Christ* sent before

to *crucifie* the love of the World in *thee*; that thou mayeſt goe eternally to live with Chriſt, who was *crucified for thee*. As thou art therefore a true *Chriſtian*, take up (like *Simon* of *Cyrene*) with both thy armes, his holy *Croſſe*, carrie it after him unto him: thy paines will ſhortly *paſſe*, the joyes ſhall never paſſe away.

Conſolations againſt the feare of Death.

IF in the time of thy *ſickneſſe* thou findeſt thy ſelfe *feareſull* to *die*; meditate:

1. That it argueth a *daſtardly* mind to feare that which is *not*: for in the *Church of Chriſt* there is no *death*, *Iſay* 25,7,8. And, *Whoſoever liveth and believeth in Chriſt, ſhall never die*, *Iohn* 11, 26. Let them feare Death, who live without Chriſt. Chriſtians die not; but when they pleaſe God, they are like *Enoch*, tranſlated unto God. Their paines are but *Eliahs fiery Chariot* to carry them up to heaven: or like *Lazarus* ſores, ſending them to *Abrahams boſome*. In a word, if thou bee one of them, that, like *Lazarus*, *loveſt Ieſus*, *thy ſickneſs is not unto the death, but for the glory of God*: who of his love changeth thy *living death* to an *everlaſting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed *willingly*, when they might have lived) in hope of the *immortalitie*

Gen. 5. 24. 1 *King.* 2, 11. 12. *Luc.* 16 2.

Ioh. 14.

of

of the Soule; wilt thou being trained so long in *Christs Schoole*, (and now called to the *Marriage-Supper* of the blessed *Lambe*, *Apoc.* 19, 7.) be one of those *Guests* that refuse to goe to that *joyfull Banquet*? God forbid.

2. Remember that thy abode here is but the *second degree* of thy life: for as ther thou hadst *first lived nine moneths in thy mothers wombe*, thou wast of necessity driven thence, to live heere in a *second degree* of life. And when that number of *Moneths*, which God hath *determined* for this life, are expired; thou must likewise leave this, and passe to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his *mothers wombe*. To this last and excellentest *degree* of life, through this doore, passed *Christ* himselfe, and all his *Saints* that were *before thee*, and so shall all the rest after *them* and *thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that bee uncouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

Iob 14. 1.

Mors præsentis vitæ exitus, & introitus melioris, Ber. in Ep. ad Rom.

3. Consider that there are but three

thing

things that can make *Death* so feare-full unto thee, first the losse thou hast *thereby*: secondly, the *paine* that is *therein*, thirdly, the terrible *effects* which follow after: All these are but false *fires*, and causelesse *feares*. For the first, if thou leavest here *uncertaine goods*, which *Thieves* may *rob*; thou shalt finde in Heaven a true *Treasure*, that can never be taken away: these were but lent thee, as a *Steward* upon accounts, those shall bee *given* thee as thy *reward* for ever. If thou leavest a *loving wife*; thou shalt be maried to *Christ*, which is *more lovely*: If thou leavest *Children* and *Friends*, thou shalt there finde al thy *Religious* Ancestours, and Children departed: Yea, *Christ*, and all his blessed *Saints* and *Angels*: and as many of thy Children as bee *Gods Children*, shall thither follow after thee. Thou leavest an *earthly possession*, *and an House of clay*, and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, & reserved for thee. What hast thou lost? Nay, is not death unto thee *gaine? Goe home, goe home*, and wee will follow after thee.

Matth. 6. 19, 20.

Job 14, 1. 2 *Cor.* 5. 1.

Secondly, for the *paine* in death, the feare of death more *paines* many, then the very *pangs* of death: for many a Christian dyes without any great *pangs*, or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the

Timor mortis ipsa morte pejor.

2 *Cor.* 12. 9.

2 Cor. 12, 9. 2 Cor. 10, 13. word of God, who hath promised in thy *weakneſſe to perfect his ſtrength*, and *not to ſuffer thee to be tempted above that thou art able to beare*. And Chriſt will ſhortly turne all thy temporall paines to his *eternall joyes*.

Laſtly, as for the *terrible effects* which follow *after* death, they belong not unto thee, being a *Member* of *Chriſt*, for *Chriſt* by his death hath taken away the *ſting* of death to the *faithfull*, ſo that now there is no *condemnation to them that are in Chriſt Ieſus*. And *Chriſt* hath proteſted, that *he that believeth in him hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life*. Herenpon the holy Spirit from Heaven ſaith, *Bleſſed are the dead that die in the Lord*; and that *from thenceforth they reſt from their labours, and their workes do follow them*. In reſpect therefore of the faithfull, *death is ſwallowed up in victory*, and his *ſting*, which is *ſin*, and the *punishment thereof*, is taken away by Chriſt. Hence Death is called (in reſpect of our *bodies*) a *ſleepe*, and *reſt*: in reſpect of our *ſoules*, *a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord; a diſſolution of ſoule and body to bee with Chriſt*. What ſhall I ſay? *Precious in the ſight of the Lord is the death of his Saints*. Theſe paines are but thy *throwes* and *travell* to bring forth *eternall life*. And

Rom. 8. 1. Iob. 5. 24.

1 Cor. 15. 1 Theſ. 4. Eſa. 26 1 Iob. 4. 1. Amitus, by diſpoſ. Luc. 3 2 Cor. 5 Phil. 2. Ἀναλυσις. Mors porta gloriæ, &c. in ſana vitæ, &c.

who

who would not passe through Hell, to goe to Paradise? Much more through *death*? There is nothing *after death*, that thou needest feare; not thy *sinnes*, because Christ hath payed thy *ransome*; not the *Iudge*, for hee is thy loving *Brother*; not the *Grave*, for it is the *Lords bed*; not *Hell*, for thy *Redeemer* keepes the *keyes*; not the *Devill*, for *Gods Holy Angels pitch their tents about thee*, and will not leave thee till they bring thee to Heaven. Thou wast never nearer *Eternall life*: glorifie therfore Christ *by a blessed death*. Say chearefully, *Come Lord Iesus*; for thy servant commeth unto thee: I am *willing*, Lord, helpe my *weakness*.

Seven sanctified Thoughts, and mournefull sighes of a sicke man ready to die.

NOw for as much as God of his infinite mercy doth so temper our paine and sickenesse, that we are not alwayes oppressed with extremity: but gives us in the middest of our extremities some *respite*, to ease & refresh our selves; thou must have an especiall care (considering how short a time thou hast either *for ever* to lose or to obtaine Heaven) to make use of every breathing time, which God doth affoord the; & during that little time of *ease*, to gather strength against the fits of *greather anguish* Ther-

fore in these times of relaxation and ease; use some of these short *thoughts* and *signes*.

The first Thought.

SEeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*, ah what is there in it that a man should desire to live any longer in it! O what a folly is it, that when the *Mariner* roweth with all his force to arive at the *wished port*; & that the *traveller* never resteth till he comes to his journeys end, we feare to descry our Port; and therefore would *put back* our Bark, to bee longer tossed in this continuall *tempest*! wee *weep* to see our *journeys* end & therefore desire our journey to be lengthened, that wee may bee more tired with a *foule* and *cumbersome* way.

The spirituall Sigh thereupon.

Gen. 47, 9. O Lord, this life is but a troublesome Pilgrimage *few* in dayes, but *full* in evils, and I am weary of it, by reason of my sinnes: Let me therefore (O Lord) intreate thy Majesty in this my *bed of sickness*, as *Elias* did under the *Iuniper tree in his affliction*: *It is now enough, O Lord, that I have lived so long* in this valey of miserie: *take my soule into thy mercifull hands, for I am no better then my Fathers.*

1. Kg. 19, 4.

The second Thought.

THinke with what a *body of sinne* thou art loaden, what great *civill warres* are contained in a little *World*; the *flesh fighting against the Spirit*, *passion* against *reason*: *Earth* against *Heaven*: & the world *within thee* banding it selfe for the World *without* thee; and that but one onely meane remaines to end this conflict, *Death*; which (in Gods appointed time) will separate thy *Spirit* from thy *flesh*, the *pure* and *regenerate part* of thy soule, from that part which is *impure* and *unregenerate*. Rom. 7 24. Iam. 4. 1. Gal. 5. 17.

The spirituall Sigh upon the second Thought.

O *Wretched man that I am, who shall deliver mee from the body of this death?* O my sweete Saviour Iesus Christ, *thou hast redeemed mee with thy precious blood*: and *because thou hast delivered my soul, from sin, mine eyes from teares, & my feet from falling.* I doe here from the very bottom of my heart, ascribe the whole *praise* & *glory* of my salvation, to thy onely *grace* & *mercy*, saying (with the holy *Apostle*) *Thanks bee unto God which hath given me the victory through our Lord Iesus Christ.* Rom. 7 24. 1 Pet. 2 Apoc. 1. 9. Psalm. 116. 8. 1 Cor. 15. 57. Psalm. 145.

The third Thought.

THinke how it behooves thee to bee assured that thy soule is

Christs: for *death* hath taken sufficient *gages* to assure himselfe of thy *body*; in that *all* thy Senses begin already to die, save onely the sense of *paine*; buth sith the *beginning* of thy being began with *paine*, marvell the lesse if the end conclude with *dolours*. But if those temporall *dolours* (which onely afflict thy body) bee so painfull: O Lord: *Who can endure the devouring fire! Who can abide the everlasting burning!*

Isa. 33. 14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ the Sonne of the living God, who art the onely *Physician* that canst ease my *body* from paine; and restore my *Soule* to life eternall; put thy *Passion*, *Crosse*, and *Death*, betwixt my *Soule* and thy *Iudgements*, and let the merits of thy *Obedience* stand betwixt thy Fathers *Iustice* and my *disobedience*, and from these *bodily paines* receive my soule into thine everlasting peace: for I cry unto thee with *Stephen*, *Lord Iesus receive my spirit.*

Act. 7. 59.

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner, then thy flesh would bee willing, to *Christ* and his heavenly joyes: Remember, that that worst is thy best hope. The worst therefore of

death, is rather a helpe then a harme.

The Spirituall Sigh upon the fourth Thought.

O Lord Ieſus Chriſt, the Saviour of all them that put their truſt in thee: forſake not him that in *miſerie* flyeth unto thy *Grace* for ſuccour and mercy; O ſound that *ſweet voice* in the eares of my Soule, which thou ſpeakeſt unto the *penitent thiefe* on the *Croſſe, This day ſhalt thou bee with mee in Paradiſe.* For, I, O Lord, doe (with the Apoſtle) from my Soule ſpeak unto thee, *I deſire to bee diſſolved: and to be with Chriſt.* Luc. 23. 43.

The fifth Thought.

THinke (if thou feareſt to die) *That in Mount Sion there is no death: for hee that believeth in Chriſt ſhall never die.* And if thou dareſt to live, without doubt the *life eternall* (whereunto this *life* is a *paſſage ſurpaſſeth all.* There do all the faithfull departed (having ended their miſeries) live with Chriſt in joyes; and thither ſhall all the godly which ſurvive; bee gathered out of their troubles, to enjoy with him eternall reſt. Iſa. 25. 7, 8. Ioh. 11. 25.

The ſpirituall Sigh upon the fifth Thought.

O Lord thou ſeeſt the malice of Sathan, who (not contenting him-

1 Pet. 5, 8. selfe, *like a roaring lion*, all the *dayes & nights* of our life, to seeke our destruction) shewes himselfe most *busie*, when thy Children are *weakest* and *neareſt* to their end. *O Lord reprove him*, and preserve my soule. He seekes to terrifie mee with *death*, which my *sinnes* have *deserved*; but let thy *holy Spirit* comfort my soule with the assurance of eternall Life, which thy *Blood* hath *purchased*. Asswage my *paine*, increase my patience, (and if it be thy blessed will) end my troubles: for my soule beseecheth thee withold blessed *Simeon*, *Lord now let me thy servant depart in peace, according to thy Word.* Luc. 22 9.

The sixt Thought.

THinke with thy selfe, what a blessing God hath bestowed upon thee *above many millions* of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the *true Christian Faith*, and to bee buried in the *Sepulchre of Gods servants*, who all wait for the *hope of Israel*, the *raising* of their bodies in the *Resurrection of the Iust*. Act. 16, 6, 7 Luc. 14. 14.

The spirituall Sigh upon the sixt Thought.

Iob. 11 2, 26. Vers. 24 O Lord Iesus Christ, *who art the Resurrection and the life, in whom*

whosoever

whosoever believeth, shall live though hee were dead. I believe, that whosoever lived and believeth in thee shall never die: I know that I shall rise againe in the Resurrection of the last day: for I am sure that thou my Redeemer liveſt: And though that after my death wormes deſtroy this body, yet I shall ſee thee my Lord, and my God in this flesh. Grant therefore O Chriſt, for thy bitter death and Paſſions ſake, that at that day I may bee one of them to whom thou wilt pronounce that joyfull ſentence; *Come ye bleſſed of my Father, inherit the kingdome prepared for you before the foundation of the world.*

Iob 19 25, 26.

Matth. 25, 4.

The ſeventh Thought.

THinke with thy ſelfe how Chriſt endured for thee a *curſed death*, & the *wrath of God*; which was due unto thy ſinnes, & what terrible *paine* & cruel *torments* the *Apoſtels* and *Martyrs* have voluntarily ſuffered for the defence of Chriſts Faith, when they might have *lived* by *diſſembling* or *denying* him: how much more willing ſhouldeſt thou bee to depart in the *Faith* of *Chriſt*, having leſſe *paines* to torment thee; and more meanes to comfort thee?

Gal. 3, 13. Lam. 1, 12.

The ſpirituall Sigh upon the 7 Thought,

O Lord, my ſinnes have deſerved the *paines of Hell*, *and eternall*

death: much more these *fatherly corrections*, wherewith thou doest afflict me, *But O blessed Lambe of God, which takest away the sinnes of the world, have mercy upon me; and wash away all my filthy sins with thy most precious blood: and receive my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my Spirit, and thou hast redeemed mee, O Lord, thou God of truth.*

Ioh. 1, 29.

Apoc. 5, 1.

Luc. 23 4. Psalm. 31, 5.

The sicke person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may bee) to send for some godly and religious *Pastor*, not onely to *pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous* [a] *Prophet, and* [b] *Elders of the Church*) but also upon thy *confession, and unfained repentance*, to *absolve* thee of thy sinnes. For, as Christ hath given him a *Calling*, to [c] *baptize thee unto repentance for the remission of thy sinnes*; so hath hee likewise given him *a calling: and* [d] *power, and* [e] *authority*, (upon repentance) *to absolve thee from thy sinnes.* [f] *I will give thee the Keyes of the Kingdome of Heaven; and whatsoever thou shalt binde upon earth, shall bee bound in Heaven; and whatsoever thou shalt loose on earth, shall bee loosed in Heaven.* And againe, *Verily I say unto you, Whatsoever ye binde on earth, shall bee bound in Hea-*

aGen. 20, 7. Iac. 18, 10, and 3, 1. Ezech. 4 14. 1. Sam 9, 7, & 21, 19, 22.

bSam. 3, 14, 15, 16.

c Marc. 1, 4. Act. 19, 4.

d 1 Cor. 5, 4.

e 2 Cor. 19, 1. 10, 1.

f Matth 28, 19. Matth. 18, 18.

ven

ven, and whatsoever yee loose in earth, shall bee loosed in Heaven: And againe, *Receive yee the Holy Ghost, whosoever sins yee remit, they are remitted unto them; and whosoever sinnes yee retaine, they are retained.* This doctrine was as ancient in the Church of God, as *Iob*, for *Elihu* tels him, *That when GOD strikes a man with malady on his bed, so that his soule draweth neare the grave, and his life to the buriers: if there bee any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousnesse, then will hee have mercy upon him*, &c. And answerable hereunto (saith *Iames*) *If the sicke have committed sinnes*, (upon his repentance, and the prayers of the Elders) *they shall be forgiven him*: *these have power to shut Heaven, and to deliver*, (the scandalous impenitent sinners) *to Sathan*; For, *the weapons of their warfare are not carnall, but mighty through God, to cast downe*, &c. *and to have vengeance in readinesse against all disobedience*. They have the *Key of loosing*, therefore the *power of absolving*.

Iob. 33 21.

Iob 33 13.

Sam. 7. 17, 18.

Apoc. 11, 6 1 Cor. 5, 5. 1 Cor. 19, 2. &c. Marc. 16.

The *Bishops* * and *Pastors* of the Church doe not forgive sinne by any *absolute power* of their owne (for so onely Christ their Master forgiveth sinnes) but *Ministerially*, as the *servants of Christ*, and *stewards*, to whose fidelity the Lord and Master hath committed his Keyes: and that is when

* Ministri peccata remittunt non ministerio; sed ministerio. 1 Cor. 3, 4. 2 Cor. 4, 1, 2. &c. 13, 10.

they

they doe *declare* and *pronounce* either *publikely* or *privately*, but the word of God, what *bindeth*, what *looseth*, and the *mercies* of God to penitent sinners; or his *Iudgement* to impenitent and obstinate persons: and so doe *apply* the *generall promises* or threatnings to the *penitent* or *impenitent*. For Christ from Heaven doth by them (as by his *Ministers on earth*) declare *whom hee remitteth and bindeth* and to *whom hee will open the Gates of Heaven*, and against *whom* hee will shut them. And therefore it is not said: *whose sinnes ye signifie to be remitted, but whose sinnes ye remit*. They then doe remit sinne, because *Christ by their ministery remitteth sinnes*; as *Christ* by his *Disciples loosed Lazarus, Ioh. 11, 44.* And as no Water could wash away *Naamans* Leprosie, but the Water of *Iordan*, (though other Rivers were as cleare) because the *promise* was annexed unto the Water of *Iordan*, and not of other Rivers; So, though another man may pronounce the same *words*, yet have they not the same efficacy and power to worke on the Conscience, as when they are pronounced from the mouth of *Christs* Ministers, because that the * *promise* is annexed to the *Word* of God in their mouthes: for them hath hee b *chosen*, c *separated*, and d *sent*

so this end saith Basil. *in Asces.* c. 13. Christus omnibus Pastoribus & Doctoribus, ἰσοστάσιον ἀξιωσιν. æqualem tribuit potestatem cujus signum est, quod omnes ex æquo jigant & solvunt, ut Petrus. *Papists dare not deny this*

Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. *In supplement. Thes.* 4. 6. *Iohn* 10. * *Iohn.* 20, 23. b *Act.* 1, 24. c *Act.* 12, 2. d *Rom.* 1, 1.

apart for this *work*, and to them hee hath committed the [a] *Miniſtery and word of reconciliation*, by their holy [b] *calling*, and [c] *ordination* they have received the [d] *Holy Ghoſt*, and the *miniſteriall power* of binding and looſing. They are *ſent forth* of the *Holy Ghoſt, for this worke whereunto he hath calleth them.*

And Chriſt gives his Miniſters power to forgive ſinnes to the penitent, in the ſame * words that hee teacheth us in the Lords Prayer, to deſire God to forgive us our ſinnes; to aſſure all penitent ſinners, that God by his Miniſters abſolution, doth fully, throug the merits of Chriſts blood, forgive them all their ſinnes. So that what Chriſt decreeth in Heaven, *In foro Iudicij*, the ſame he declareth on earth by his *reconciling Miniſters, In foro pœnitentiæ*: ſo that as God hath *reconciled the world to himſelfe by Ieſus Chriſt*: *ſo hath hee* (ſaith the Apoſtle) *given unto us the Miniſtery of reconciliation.*

He that ſend hem to *baptize*, ſaying, *Goe and teach all nations, baptizing them*, &c. ſent them alſo to remit ſinnes, ſaying, *As my Father ſenth me, ſo ſend I you: whoſoever ſinnes ye remit, they are remitted unto them*, &c. As therefore none can *baptize*, thoug hee uſe the ſame *water*, and *words* but onely the *lawful Miniſter* which Chriſt hath *called* and *authoriſed to this divine and miniſteriall*

a 2 Cor. 5, 18, 12.
b Act. 13, 2. 1 Cor. 1. Heb. 5, 4.
c Tit. 1. 5.
d Iohn 20, 22, 23. Act. 13, 24.
* Ἀφίεμεν ἁμαρτίας ἀφίεται τὰς ἁμαρτίας Luc. 11 4.
2 Cor. 5, 18.

Iohn 20, 12, 13.

2 Cor. 2, 7, 10 Heb. 5, 4.

riall function; so though others may *comfort* with *good woords*, yet none can *absolve* from sinne, but onely those to whom Christ hath committed the holy *Ministery and word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you heareth me*. In a *doubtfull title*, thou wilt ask the counsell of thy *skilfull Lawyer*, in perill of *sickness* thou wilt know the advice of thy *learned Physician*, and is there no danger in *dread of damnation* for a *sinner* to be his *owne Judge*?

1 Cor. 3, 18 19. Luk 10. 16.

Iudicious *Calvin* teacheth this point of Doctrine most plainely: *Etsi omnes mutuo nos debeamus consolari*, &c. *Although* (saith he) *we ought to comfort & confirme one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sins: In somuch as they are said to remit sinnes, and to loose soules. Let every faithfull man therfore remember, that it is his duty (if inwardly hee be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered unto him by the Lord*, to wit, *that (for the easing of his Conscience) hee make private confession of his sinnes unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soule, whose office it is both publikely and privately to administer Evangelicall Consolation to Gods people.*

Lib 4. Inst. c. 4. sect. 12.

Beza highly *commendeth this pra-

*In Annot. Papatus & Christianism. vo. 1. fol. 66. Luther to 6, & 109, & seq.

ctise, and *Luther* saith, *That he had rather lose a thousand worlds, then suffer private confession to bee thrust out of the Church.* Our *Church* hath ever most [a] *soundly* maintained the *truth* of this doctrine; but most *justly* abolished the tyrannous and Antichristian abuse of *Popish Auricular confession*, which they thrust upon the *soules* of *Christians*, as an *Expiatory sacrifice*, and a meritorious *satisfaction* for sinne; racking their Consciences to confesse, when they feele no distresse, and to anumerate all their sinnes, which is impossible: that by this meanes they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to *private persons*, but to *publike States*. But the truth of Gods Word is, that no person, having received *Orders* in the *Church of Rome*, can truely *absolve* a sinner: for the Keyes of *Absolution* are two: the one is the Key of *Authority*, and that onely [b] *Christ* hath: the other is the Key of *Ministery*, and this hee [c] gives to his *Ministers*, who are therefore called the *Ministers of Christ*; The [d] *Stewarts of Gods Mysteries*: The [e] *Ambassadours of Reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* never ordained in the New Testament, any order of *sacrificing Priests*, never ordained in the name of ἱερεὺς [f] which properly signifieth *Sacerdos*, or *sacrificing Priests*, given

a *Wincestour Liturg.* D. Hol. absolved D. Raipold. Who not being able to speake kissed the hand wherewith he was absolved. c *Ap.* 3, 9. *Mar.* 2, 7. *Luc.* 5, 21.

b *Matt.* 16, 19. d 1 *Cor.* 4, 1. e 1 *Cor.* 5, 20.

Ministerii clavis duplex est, una scientia discernendi. 1 *Cor.* 12, 10 1 *Ioh.* 4 1. *Io.* 25, 15.

ven to any officer of *Christ* in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Judas*. Neither is there any reall *Priest* in the New Testament, but *onely Christ*. Neither is there any **part of his Priesthood* to be now accomplished on Earth, but that which he fulfilled in *Heaven*, by making *intercession* for us. Seeing therefore Christ never ordained any order of *Sacrificing Priests*; & that *Popish Priests*, scorne the name of *Ministers of the Gospell*, to whom onely Christ commith his *Keyes*: It necessarily followeth, that *no Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawfull* right to meddle with *Christs Keyes*. But the *Antichristian abuse* of this Divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians & their Pastours in *cases* of *distresse* of *conscience*, for which it was chiefly ordained.

Alia est potestas ligandi & absolvendi
John 2, 8.
Matth. 17, 41.
Heb. 7. 24, 27. 28.
* *Heb.* 8, 4.
Heb. 7, 15.

And verily, there is not any meanes more excellēt to *humble a proud heart*, nor to raise up an *humble spirit*, then this spirituall conference betwene the Pastor and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods *Minister*, aske his *Counsell* and if thou dost truly repent receive his *Absolution*: And then doubt not *in foro Conscientiæ* but thy sinnes are as verily

forgi

forgiven on earth, as if thou didst heare Christ himselfe *in foro Iudicii*, pronouncing them to bee forgiven in Heaven. *Qui vos audit, me audit*; He that heareth you heareth me. Trie this, & tell mee whether thou shalt not find more ease in thy conscience, then can be expressed in words. Did prophane mē consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the *Persons*. Luke 10 16.

The sicke man (having thus eased his conscience, and received his *Absolution*) many doe well having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Divell* in his *assaults*. In this respect the [a] *Councell* of *Nice* termeth this Sacrament, *Viaticum, the soules provisiō for her journey*. And albeit the *Lords Supper* be an Eccleſiasticall action, yet for as much as our *Lord* (at the first institution) celebrated it in a [b] private house, and that [c] *S. Paul* termeth the houses of Christians the *Churches of Christ*, and that [d] *Christ* himselfe hath promised *to be in the middest of the faithfull, where but two or three are gathered together in his name*. I see no reason, but Christians *desire* it (when they are not, through sicknesse, able to come to the *Church* but that they should receive, & Pastors ought to administer

[a] Concil. Nic. Can. 12.

[b] Matt. 26, 18. Luc. 22. 12.

[c] Rom. 6, 5. Phil. 2. 2.

[d] Matt. 18, 20.

unto them the Sacraments at home. Hee sheweth more simplicity then knowledge, who thinkes that this savours of a *private Masse*: for a Masse is called *private*, not because it is said in a private house, but because (as Bishop [a] Iewell teacheth out of [b] *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto others, and then it is private, although the whole Parish bee present and looke upon him. There is a much difference betweene such a Communion, & the *Anthichristian idoll* of a private Masse as there is betwixt Heaven and hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ his institution* is observed. Many faithfull Brethren meet together and *tarry one for another*, Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate. *M. Calvin* [c] saith, *That hee doth very willingly admit Administring of the communion to them that are sicke, when the case and opportunity so requireth.* And in [c] another place hee saith; *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sicke*

a Iewel against Harding, Art. 1. of private Masse, Fol. 4.

b In missis, privatis sufficit si unus sit præsens scilicet Minister, qui populi totius personam gerit. Aqu. par. 3. quæst. 82. Art. 3.

c De cœnæ administratione ita sentio, libenter admittendũ esse hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas ferret, *Epist.* 51. d Cur cœnæ ægrotis porrigendam esse non arbitror, multæ & graves causæ me impellunt. *Ep.* 93. 1.

Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shal nod need so much to assemble their friends upon such an occasion, nor so much to bee troubled themselves for want of the Sacrament. For as Master *Perkins* saith very well. *The fruit & efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life afterwards*: the efficacy whereof, did men throughly understand, they should not need to be oftē exhorted to receive it.

Perk. his right vvay to dying vvell

Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus introspiciant; nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non est qui frangat eis.

Admonitio ad Pastores.

Lam. 4 4.

As therefore when a wicked *Liver* dyeth, hee may say to Death, as *Ahab* said to *Eliah, hast thou found me, O mine enemie?* So on the other side, when it is told a penitent sinner, that death knockes at the doore, and beginnes to looke him in the face, he may say to death, as *David* said of *Abimaan*: *let him come* and welcome: *for hee is a good man, and commeth with good tydings*: hee is the messenger of Christ, and bringeth unto mee the joyfull newes of eternall Life. And as the

2 King. 21, 20.

2 Sam. 18, 20. Vt moriare plus vivere discipie.

Red Sea was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to conveigh them to *Canaans* possession: so death to the wicked, is a *sinke* to hell and condemnation; but to the godly, the *Gate* to everlasting life and salvation. And the *day* of a * *blesseth death* will make amends for *all* the *sorrowes* of a *life*.

* Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart & minde the words, fixing the eyes of thy soul upon *Iesus Christ* thy Saviour.

A Prayer at the yeelding up of the Ghost.

Ioh. 1, 29. O *Lambe of God*, which by thy Blood hast taken away the sinne of the World: have mercy upon me a sinner, *Lord Iesus receive my Spirit*. Amen.

Act. 7 59.

When the sick party is departing, let the faithfull that are present, kneele down and commend his soule to God, in these or the like words:

Psalm. 3, 16. O Gracious GOD, and mercifull Father, *who art our refuge and strenght, and a very present helpe in trouble*, lift up the *light of thy favourable countenance* at this instant upon thy Servant, that now commeth to

Psalm. 4, 7.

peare in thy presence; *wash away*, good Lord, all *his sinnes*, by the merits of *Christ Iesus blood*, that they may never bee laid to his charge. Increase his *Faith*, preserve and keepe safe his *Soule* from the danger of the *Devill*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *loving Father*, and that hee is thy Childe by *Adoption* and *Grace*. Save, O Christ, the price of thine owne blood, and suffer him not to bee lost, whom thou hast bought so deerely. Receive his soule, as thou didst the penitent *Theefe* into thy heavenly *Paradise*: Let thy blessed *Angels* conduct him thither, as they carried the soule of *Lazarus*; & grant unto him a joyfull resurrection at the last day. O Father, heare us for him, and heare thine owne *Sonne*, our onely *Mediator*, that *sits at thy right hand*, for him and us all: even for the merits of that bitter death & passion which he hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee. *Our Father*, &c.

1. Ioh. 1. 7.

Rom. 8. 34.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying for the Lord, is termed *Martyrdome*. *Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to invite* many, *and to confirme* all, *to embrace the truth thereof*. To this kinde of death Christ hath promised a *Crowne*: *Bee thou faithfull unto the death, and I will give thee the crowne of life*. Which promise the Church so firmely beleeveth, that they termed *Martyrdome* it selfe a *Crowne*: And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen*, the first Christian *Martyr*, should have his name of a *Crowne*.

Of *Martyrdome* there are three kinds:

1. *Sola voluntate*, in will only: as *Iohn* the *Euangelist*, who (being boiled in a Cauldron of Oyle) came out rather *anointed* then *sod*, and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of [c] *Bethlehem*.

3. *Voluntate & opere*, Both in will and deed: as in the Primitive Church *Stephen* [d], *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*.

1 Cor. 12. 13. Sanguis Martyrum Semen Ecclesiæ.

b Martyres, acceperunt non dederunt coronas. *Leo* Martyrio coronatus. *Fall usually* Διδοναι τον στεφανον της ζωης. Apoc. 2. 10 Ber. Ser. in fest. Innoc. Brid. Nan. in vita Iohan. Ehret Hist. ad An. 59

c Matt. 2.

d Acts 7.

e Acts 7.

Philpot, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery *zeale* to GODS truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the *cruelty* of the death, but the *innocencie* and *holineſſe* of the cauſe; that maketh a Martyr. Neither is an *erronious* conſcience a ſufficient warrant to ſuffer *Martyrdome*, becauſe *Science* in Gods Word muſt direct *Conſcience* in mans heart. For they who killed the Apoſtels, in their erronious conſciences, thought *they did God good ſervices*: and *Paul of zeale breathed out ſlaughters againſt the Lords Saints*. Now whether the cauſe of our *Seminarie Prieſts* and *Ieſuites* be ſo holy, *true* and *innocent*, as that it may *warrant* their Conſciences to *ſuffer death*, and to *hazard* their *eternall ſalvation* thereon, let [b] *Pauls* Epiſtle written to the *ancient* Chriſtian *Romans* (but againſt our new *Antichriſtian Romans*) bee judge; And it will plainely appeare, that the Doctrine which *S. Paul* taught to the ancient Church of *Rome*, is *ex diametro* oppoſite in 26 fundamentall points of true Religion, to that which the *new* Church of *Rome* teacheth and maintaineth. For *S. Paul* taught the Primitive Church of *Rome*.

Acts & Monuments.

1 *Pet.* 2, 19. *Cauſa non paſſio, facit Martyrem, Aug. Ep.* 6, 1 *Non mortes, ſed mores: D. Boys Tho. Aqu.* 12, *quaſt.* 19 *art.* 6. *Ioh.* 16 23. *Acts* 9. 1. *Phil.* 3, 6

b *Epiſtola ad Romanos, i. novv Epiſtola in Romanos.*

1. That our *Election* is of Gods *free grace*, and not *ex operibus previſis*. Rom. 9. 12, Rom. 11, 5. 6.

2 That we are *justified* before God by *faith* onely, without *good works*. Rom. 3,20,28,& 4, 2,&c. Rom,1,17.

3. That the *good workes* of *the regenerate*, are not of their *own condignity meritorious*, nor such as can deserve Heaven, Rom. 8.18,& 11,6,& 6,23.

4. That *those Bookes onely* are *Gods Oracles* and *Canonicall Scripture*, which were committed to the *custody* & *credit* of the *Iewes*, Com. 3,2,and 1,2, and 16,16. such were never the *Apocrypha*.

5. That the *Holy Scriptures* have Gods autority [a] Rom.9,17, Rom 3,4. Rom. *11*, 32. conferred with Gal. 3. 21. Therefore above the autority of the *Church*.

6. That all, as well *Laity* as *Clergy*, that will bee saved, must familiarly *read* or *know* the *holy Scriptures*, Rom. *15*, 4. Rom. *10*, *1*,2, Rom. *16*, 26.

7. That all [b] *Images* made of the true *God*, are very *Idols*, Rom. 1, 23, and Rom. 2, 22. conferred.

8. That to *bow* the *knee religiously* to an *Image*, or to worship any creature, is meere *Idolatry*. Rom. *11*, 4, and a lying *service*, Rom. *1*, 25.

9. That wee must not pray unto any, but to God onely, in whom wee beleeve, Rom. *10*, *13*,*14*. Rom.8.15. 27, therefore not to *Saints* & *Angels*.

10. That Christ is our *onely* Intercessor in Heaven, Rom. 8, 34. Rom. 5, 2 Rom. *16*, 27.

[a] *Note that the Scripture saith, & God saith the Scripture concludeth, is alleone with* Paul. b τὰ εἴδωλα. *Having reference to what he spake before Rom.* 1 22, *of Images.*

11. That

11. That the onely *Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serve God in *Holinesse* & *Righteousnesse*, Rom. 12, 1. Rom. 15, 16, therefore no *real* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*. Rom. 1, 9. Rom. 12, 11. Rom. 6, 18, conferred.

13. That all Christians are to pray unto God in their *owne native* language, Rom. 14, 11.

14 That we have not of our selves, in the state of *corruption free will unto good*. Rom. 7, 18, &c. Rom. 9, 16.

15. That Concupiscence in the *Regenerate*, is *sinne*, Rom. 7, 7. 8, 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe and seale* that it is conferred already unto us. Rom. 4, 11, 12, Rom. 2, 28, 26.

17. That every true beleeving Christian may in this life bee *assured of his salvation*, Rom. 8, 9, 16, 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7, 10, &c. Rom. 3, 19. &c. Rom. 11, 32.

19. That to place Religion in the difference of *Meates* and *Dayes*, is superstition, Rom. 14, 3, 5, 9, 17, 23.

20. That the *imputed righteousnesse* of Christ, is that only that makes us just before God, Rom. 4, 9, 17, 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer Cake*, by Transubstantiation, Rom. 1,3.

22. That all *true* Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17, Rom. 8. 27. Rom. 2, 15, 31. Rom: 16. 2, and 15. Rom: 15, 25.

23. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16, 20.

24. That every soule must of *conscience bee subject*, and pay *tribut* to the *Higher Powers*, that is, the Magistrates which beare the *sword*, Rom. 13, 1, 2. &c. and therefore the *Pope* and all *Prelates* must bee subject to their *Emperours*, *Kings*, and *Magistrates*, unlesse they will bring *Damnation* upon their Soules, as *Traitors*, *that* resist God and his *Ordinance*, Rom. 13, 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to bee the *chiefe Apostle of* the *Gentiles*, and consequently of *Rome*, the chiefe Citie of the *Gentiles*, Rom. 15, 15, 16, *19, 20 &c. Rom. 11, 14. Rom. 16, 4.

26. That *the Church of Rome may erre, and fall away* from the true Faith, as well as the *Church of Ierusalem*, or any

*It seemes by Rom. 15, 19, and the whole last Chapter, that the Christians, who where in Rome before Paul came thither were converted by those preachers whom he had sent thither before him; for hee calls them his v. 3, 9. Kinsmen v. 7, 13. fellow prisoners, v. 7, the first fruits of Achaia, where he had preached. v. 7. all familiar to him to Tertius, who wrote the Epi. v. 22. And therefore came so joyfull to meet Paul at Appii forum, hearing that he was comming towards Rome, Acts. 28, 15.

other

other *particular Church*, Rom. 11, 20, 21, 22.

And seeing the *new upstart Church of Rome*, teacheth in all these, and in innumerable other points cleane contrary to that which the Apostels taught the *Primitive Romans*, let *God* and this *Epistle* Iudge betwixt them and us; whether of us both stands in the true *ancient Catholike faith*, which the *Apostle* taught the old *Romans*? And whether wee have not done well to *depart* from them, so farre as they have departed from the *Apostels Doctrine*? And whether it be not better to returne to Saint *Pauls* truth, then still to continue in *Romes* error? And if this be true; then let *Iesuites*, and *Seminarie Priests* take heede and feare, least it bee not *faith*, but *faction*, not *truth*, but *treason*, not religion, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall* Seate, because they cannot bee suffered to perswade Subiects to breake their *Oathes*, & to withdraw their *Allegiance* frō their *Soveraigne*, to raise rebellion, to moove invasion, to stabbe and poyson *Queenes*, to kill & murther *Kings*, to blow op whole States with *Gunpowder*; they desperately cast away their owne *bodies* to bee hanged and

quar-

quartered; and (their *soules* saved, if they belong to God) I wish *such honour to all his Saints* that sends them. And I have *just* cause to feare, that the miracles of *Lipsius* two Ladies, *Blunt-stones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not suffice to cleare, that these men are not [*Martyrers* of themselves, rather then *Martyr*, of *Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to confesse that it was for *Treason*, and not for *Religion* that hee dyed? But if the Priests of such a *Gunpowder* Gospell bee *Martyrs*, I marvel who are *Murderers*? If they bee *Saints*, who are *Scytians*? And who are *Hannibals*, if they bee *Catholiques*?

But leaving these, if they will be filthy, to their filthines still: let us (to whose fidelity the Lord hath committed his *true Faith* [a], as a precious *depositum*) pray unto God that we may leade a holy life; answerable to our holy *Faith*, in Piety to *Christ*, and obedience to our *King*: that if our Saviour shall ever [b] *count us worthy the honour to suffer* Martyrdome for his *Gospells* sake: bee it by open *burning* at the Stake, as in Q. *Maries dayes*: or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacre*

As. 199, 9. Vt *Alexandri causa* iis qui illam scire cupiunt patefiat: judicatus est Ephesi *Aemilio Frontino* Proconsule non propter professionis nomen, sed propter perpetrata latrocinia: cum jam esset prævaricator (& proditor) *Euseb.* hist. Eccles. lib. 5, c. 18.

[a] 2 *Tim.* 1, 14. Prov. 24, 21, 1 *Pet.* 2, 17. [b] *Acts* 5, 41.

as in the *Parisians Mattens*, in being blowne up with *Gun-powder*, as was intended in the Parliament-House: wee may have grace to pray for the assistance of his holy Spirit, so to strengthen our *frailtie*, and to defend his *cause*, as that wee may seale with our deaths *Evangelicall* truth which wee have professed in our *lives*: That in the dayes of our lives wee may be blessed by his Word, in the day of death be blessed in the Lord, & in the day of *Iudgement*, bee the *blessed* of his *Father*, *Even so grant Lord Iesus*, Amen.

Luc 11,28. Apoc. 14,13. Matth. 25,5. Apoc. 22,20.

A divine Colloquy betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passions.

Soule.

LOrd, wherefore diddest thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Ioh. 13. 14.

S. Lord, why wouldest thou wash them thy selfe?

C. To teach thee humility, if thou wilt bee my Disciple.

Luc. 22,19.

S. *Lord, wherefore diddest thou before thy death institute thy last Supper?*

C. That thou mightest the better remember my death: and bee assured that all the *merits* thereof are thine.

Iohn 13,2.

S. *Lord, wherefore wouldest thou goe to such a place, where* Iudas *knew to find thee?*

C. That

C. That thou mighteſt know that I went as willingly to ſuffer for thy ſinne, as ever thou wenteſt to any place to commit a ſinne.

Ioh. 18. 1.

S. *Lord. wherefore wouldeſt thou begin thy Paſſion in a Garden?*

Gen. 3, 3.

C. Becauſe that in a Garden thy ſinne tooke firſt beginning?

Matth. 25, 40.

S. *Lord, wherefore did thy three ſelect Diſciples fall ſo faſt aſleepe, when thou beganſt to fall into thy agony?*

Iſa. 53, 5.

C. To ſhew that I alone wrought the worke of thy Redemption.

Matth. 26, 4.

S. *Lord, why were there ſo many plots and ſnares laid for thee?*

C. That I might make thee to eſcape all the ſnares of thy ghoſtly hunter.

Matth. 26, 42. Gen. 3. 4, 6.

S. *Lord, why wouldeſt thou ſuffer* Iudas *(betraying thee) to kiſſe thee?*

C. That by enduring the words of *diſſembling lips*, I might there begin to expiate ſin, where Sathan *firſt* brought it into the world.

Matth. 27, 3.

S. *Lord, why wouldeſt thou bee ſold for* 30 *peeces of ſilver?*

C. That I might free thee from perpetuall bondage.

Matth. 26, 39.

S. *Lord, why didſt thou pray with ſuch ſtrong crying and teares?*

Heb. 5, 7.

C. That I might quench the fury of Gods juſtice, which was ſo fiercely kindled againſt thee.

Luk. 22 44.

S. *Lord, why waſt thou ſo affraid, and caſt into ſuch an Agonie?*

C. That

C. That ſuffering the wrath due to thy ſins, thou mighteſt bee more ſecure in thy death, and finde more comfort in thy croſſes.

S. *Lord, wherefore didſt thou pray ſo oft and ſo earneſtly, that the cup might paſſe from thee?* *Matth. 26, 39, 42, 44.*

C. That thou mighteſt perceive the horrour of that curſe and wrath, which being due to thy ſinnes, I was then to drinke and endure for thee. *Gal. 3, 13.*

S. *Lord, wherefore didſt thou after thy wish ſubmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt doe in all thy afflictions; and how willingly thou ſhouldeſt yeeld to beare with patience that Croſſe, which thou ſeeſt to come from the juſt hand of thy heavenly Father.

S. *Lord, wherefore diddeſt thou ſweat ſuch drops of water and blood?* *Luc. 22 44.*

C. That I might cleanſe thee from thy ſtaines and bloody ſpots.

S. *Lord, why wouldeſt thou be taken, when thou mighteſt have eſcaped thine enemies?* *Luc. 22 54.*

C. That thy ſpirituall enemies ſhould not take thee, and caſt thee into the priſon of *utter darkneſſe*. *Marc. 5 25. Matth. 22, 13. 25, 30.*

S. *Lord, wherefore ſhouldeſt thou bee forſaken of all thy Diſciples?*

C. That I might reconcile thee

unto

unto God, of whom thou wast forsaken for thy sinnes.

Iohn 21, 8. S. *Lord, wherefore wouldest thou stand to bee apprehended alone?*

C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.

Marke 14, 11, 52. S. *Lord, wherefore was the young man caught by the Souldiers and unstript of his linnet, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their *outrage* in apprehending mee, and my *power* in preserving out of their outragious hands *all my Disciples*, who otherwise had beene *worse* handled by them, then was that *young man.*

Matth. 27, 2. S. *Lord, wherefore wouldest thou be bound?*

C. That I might loose the cords of thine iniquities.

Luke 2, 57. S. *Lord, why wast thou denied of* Peter?

C. That I might confesse thee before my Father, and thou might learne, that there is no trust in man, & that *salvation proceeds* of my meere *mercy.*

Luc. 22 60. S. *Lord wherefore wouldest thou bring* Peter *to repentance by the crowing of a Cock?*

C. That none should despise the meanes which GOD hath appointed for their conversion, though they seeme never so meane.

S. *Lord*

S. *Lord, wherefore diddeſt thou at the Cocke crowing turne and looke upon* Peter? Luk. 22 61.

C. Becauſe thou mighteſt know, that without the helpe of my grace, no meanes can turne a ſinner unto God, when he is once fallē from him.

S. *Lord, wherefore waſt thou covered with a purple robe?* Ioh. 19 5.

C. That thou mighteſt perceive that it was I that did away thy *Scarlet ſinnes.* Iſa. 1, 18

S. *Lord, wherefore wouldeſt thou bee crowned with thornes?* Matth. 27, 29. 2 Pet. 3. Apoc. 2 10.

C. That by wearing *Thornes*, the *firſt fruits* of the curſe, it might appeare, that it is I which takes away the *ſinnes* and *curſe* of the world, and crowne thee with the crowne of life & glory. Matth. 27, 20.

S. *Lord, why was a Reed put into thy hand?* Matth. 12, 20

C. That it might appeare that I came not to *breake the bruiſed Reed.* Matth. 27, 39.

S. *Lord, wherefore waſt thou mocked of the Iewes?*

C. That thou mighteſt inſult over Devils, who otherwiſe would have mocked thee, as the *Philiſtins* did *Samſon.* Iudg. 16, 25.

S. *Lord, wherefore wouldeſt thou have thy bleſſed face defiled with ſpittle?* Matth. 26, 27.

C. That I might cleanſe thy face from the ſhame of ſinne. Matth. 14, 63.

S. *Wherefore (Lord) were thine eyes blood-winced with a veile?*

C. That thy ſpirituall blindneſſe

being remooved, thou mighteſt behold the *face of my Father* in heaven.

Matt. 27,20. Matt. 27 15. S. *Lord, wherefore did they buffet thee with fiſts, and beate thee with ſtaves?*

C. That thou mighteſt bee freed from the ſtroakes and tearings of infernall fiends.

Matth. 27,39. S. *Lord, wherefore wouldeſt thou be reviled?*

C. That God might ſpeake peace unto thee by his Word and Spirit.

Iohn 19, 3. Iſa. 53 2 S. *Lord, wherefore was thy face diſfigured with blewes and blood?*

C. That thy face might ſhine glorious as the Angels in Heaven.

Matth. 13,13. S. *Lord, wherefore wouldeſt thou be ſo cruelly ſcourged?*

Matth. 22,30. Iob. 19. 1. C. That thou mighteſt bee freed from the ſting of Conſcience, and whips of everlaſting torments.

Matth. 27,11. S. *Lord, wherefore wouldeſt thou be arraigned at* Pilates *Barre?*

C. That thou mighteſt at the laſt day bee acquitted before my Iudgement-Seat.

Luk. 23 2. S. *Lord, wherefore wouldeſt thou be falſly accuſed?*

Matth. 27,2. C. That thou ſhouldeſt not be juſtly condemned.

S. *Lord, wherefore waſt thou turned over to bee condemned by a ſtrange Iudge?*

C. That thou being redeemed from the captivity of a hellish Tyrant, mighteſt bee reſtored to God, whose owne thou art by right.

S. Where-

S. *Wherefore, O Christ, didst thou acknowledge, that* Pilate *had power over thee from above?* Ioh. 19 11.

C. That *Antichrist* under pretence of being my Vicar) should not *exalt himselfe above all Principalities & powers.* Rom. 13, 1. 1 Pet. 2, 13, 11.

S. *Lord, why wouldest thou suffer thy passion under* Pontius Pilate, *being a* Roman President *to* Cæsar *of* Rome? Luke 13, 1.

C. To shew that the *Casarian* and *Pontifician Policie* of *Rome* should chiefly persecute my Church, and *crucifie* me in my members. Ioh. 19 1, &c. Note well Apoc. 11, 8.

S. *But why, Lord, wouldest thou bee condemned?* Apoc. 17, 5, 6, 14.

C. That the Law being condemned in mee, thou mightest not bee condemned by it. Ioh. 19 16. Luc. 23 33.

S. *But why wast thou condemned, seeing not could bee proved against thee?* Rom. 8 3.

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered. Matth. 27, 34. Iohn 19, 6.

S. *Lord, wherefore wast thou led to suffer out of the City?* Matth. 27, 34.

C. That I might bring thee to rest in the heavenly City. Heb. 13, 13.

S. *Lord, why did the Iewes compell* Simon *of* Cirene, *comming out of the field, to carie thy Crosse?* Luk. 23, 25.

C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee, and what must bee every *Christians case* which goeth out of the field of this world toward the Matth. 27, 32.

heavenly Ieruſalem.

Ioan. 19, 23. S. *Lord, why waſt thou ſtripped of thy garments?*

C. That thou mighteſt ſee how I forſooke all to redeeme thee.

Luc. 23 S. *Lord, wherefore wouldeſt thou be liſt up upon a Croſſe?*

C. That I might liſt thee up with mee to Heaven.

Luc. 23 33. S. *Lord, wherefore didſt thou hang upon a curſed Tree?*

C. That I might ſatisfie for the *Gen. 2, 11.* ſinne committed in eating the forbidden fruit of a tree.

Luc. 23 S. *Lord, wherefore wouldeſt thou hang betweene two theeves?*

C. That thou, my deare ſoule, mighteſt have place in the midſt of *Pſa. 22, 19.* heavenly Angels.

Ioan. 29, 25. S *Lord, wherefore were thy hands and feet nailed to the Croſſe?*

C. To inlarge thy *hands* to doe the workes of righteouſneſſe; and to ſet thy *feet* at liberty, to walke in the *wayes of peace?*

Matth. 28, 33. S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſouls?*

C. To aſſure thee, that my *death* is *life* unto the dead.

Ioh. 19 24. S. *Lord, why did not the Souldiers divide thy ſeamleſſe coat?*

C. To ſhew that my *Church* is one without *rent* or *ſchiſme.*

S. *Lord, wherefore dideſt thou tak*

vineger and gall?

C. That thou mighteſt eate the *bread of Angels*, and drinke the *water of life.* Matth. 27, 34.

S. *Lord, why ſaidſt thou upon the Croſſe, It is finished?* Ioh. 19 30.

C. That thou mighteſt know, that by my death the Law was fulfilled, and thy Redemption effected. Rom. 10, 4. 2 Cor. 3 13.

S. *Lord, why didſt thou cry out upon the Croſſe, my God, my God, why haſt thou forſaken mee?* Ioh. 19 34.

C. Leaſt thou being forſaken of God, shouldeſt have beene driven to crie in the paines of Hell, Woe, and alas, for evermore.

S. *Lord, wherefore was there ſuch a generall darkeneſſe when thou didſt ſuffer and cry out on the Croſſe?* Matth. 27, 35.

C. That thou mighteſt ſee an Image of thoſe hellish paines which I ſuffered, to deliver thee from the endleſſe paines of hell, and everlaſting chaines of darkneſſe. 2 Pet. 2, 4. Iude v. 6. Ioh. 19.

S. *Lord, why wouldeſt thou have thine armes nailed abroad?* 23.

C. That I might imbrace thee more lovingly, my ſweet ſoule.

S. *Lord, how did the Thiefe that never wrought good before, obtain Paradiſe upon ſo short repentance?* Luc. 23 43.

C. That thou mayeſt ſee the power of my death, to forgive them that repent, that no ſinner needs deſpaire.

S. *Lord, why did not the other, thiefe-* Luc. 23 39.

which hanged as neere thee obtaine the like mercy?

Rom. 9 18,22. C. Because I leave *whom I will*, to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

Matth. 27,50. S. *Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost.*

C. That it might appeare that *no man took my life from mee*, but that I laid it downe of my selfe.

Iob. 10 18. Luc. 23 46. S. *Lord, wherefore didst thou commend thy soule into thy Fathers hands?*

C. To teach thee what thou shouldest doe, being to depart this life.

Iew 13,1. Matth. 27,51. S. *Lord, wherefore did the veile of the Temple rend in twaine at thy death?*

Eph. 2 14. Heb. 10 19,20. C. To shew that the *Leviticall Law* should bee no longer a *partition wall* betweene *Iewes* and *Gentiles*: and that the way to heaven is now open to all believers.

Matth. 27,51. S. *Lord, wherefore did the earth quake, and the stones cleave at thy death?*

C. For horrour to beare her Lord dying: and to upbraid the cruell hardnesse of sinners hearts.

Exod. 12,45 Psa. 22 16. Zac. 12 10. S. *Lord, wherefore did not the Souldiers break thy legs, as they did the Thiefes, who hanged at thy right and left hand?*

C. That thou mightest know, that they had no power to doe any more unto mee, then the Scripture had fore-told that they should doe, and

I should

I should suffer to save thee,

S. *Lord, wherefore was thy side opened with a speare?*

C. That thou mightest have a way to come nearer my heart.

S. *Lord, wherefore ran there out of thy precious side blood and † water?*

C. To assure thee that I was slaine indeed, seeing my *sheard-blood* gushed out, and the water which compassed my heart, flowed forth after it? which once *spilt*, man must needs die.

S. *Lord, wherefore ranne the blood first by* it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: 1. That by my bloodshedding, Iustification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptisme, and blood in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie mee.

S. *Lord, wherefore did the graves open at thy death?*

C. To signifie, that *Death* by my *death*, had now received his Death wound, and was overcome.

S. *Lord, b wherefore wouldest thou bee buried?*

C. That thy sinnes might never rise up in judgement against thee.

S: *Lord, wherefore wouldest thou bee*

Ioh. 20 34. † *Ioh.* 19, 34 a *There is about mans heart a skin called* Pericordium, *containing water, which cooles and moystens the heart, lest it should bee scorched with continuall motion. This skin once pierced man cannot live.* Columb. Anatom. lib. 7. Horst. de natu. hum.

lib. 3, cap. 17, §. * 1 Ioh. 5, 9. Mat. 27, 52. b Matt. 27, 40.

Matth. 27,60. Iob. 19 39,40. buried by two such honourable Senators as Nicodemus and Ioseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appeare unto all.

Iohn 19,4. Matth. 27,60. S. Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before?

C. That it might appeare, that I, and not another arose: and that by mine owne power, not by another's vertue; like him who revived at the touching of Elishaes bones.

2 Kings 13. 1. S. Lord, wherefore didst thou raise up thy body againe?

Matth. 28,6. Rom. 4 25. C. That thou maist be assured that thy sinnes are discharged, and that thou art justified.

Matth. 27,32. 35. S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?

Acts 17,31. C. To give an assurance, that all the Saints shall arise by the vertue of my Resurrection, at the last day.

Ps. 116 11. Gal. 6. 17. S. Lord, what shall I render unto thee for all these benefits?

C. Love thy Creatour, and become a new creature.

The Soules Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Iewes, apprehended as a Malefactour, and led bound

as a Lambe to the ſlaughter? What evill hadſt thou cõmitted, that thou ſhouldeſt bee thus openly *arraigned*, *accuſed* falſly, and unjuſtly condemned before *Annas* and *Caiaphas*, the *Iewiſh* Prieſts, at the Iudgement-Seate of *Pilate* the *Romane* Preſident? What was thine offence? Or to whom didſt thou ever *wrong*? that thou ſhouldeſt bee thus pitifully *ſcourged* with whips, *crowned* with thornes, *ſcoffed* with ſloutes, *reviled* with words, *buffetted* with fiſts, and *beaten* with ſtaves? O Lord, what diddeſt thou deſerve, to have thy bleſſed face *ſpit* upon, and *covered* (as it were) with ſhame? to have thy garment *parted*, thy hands and feet *nailed* to the Croſſe: to bee *lifted* up upon the curſed Tree, to bee *crucified* among Thiefes, and made to taſte gall and vineger? and in thy deadly extremitie, to indure ſuch a Sea of Gods wrath, that made thee to cry out, as if thou hadſt beene forſaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruell ſpeare, and thy precious bloud to bee *ſpilt* out before thy bleſſed *Mothers* eyes? Sweet Saviour, how much waſt thou tormented to endure all this, ſeeing I am ſo much amazed but to thinke upon it! I enquire for thine offence, but I can finde none in thee; no, not ſo much as *guile* to *have beene found in thy mouth*. Thine *enemies* are challenged, and none of them dare *rebuke thee of Sinne*: Thine *Accuſers* (that are ſuborned) agree not in their witneſſe, the *Iudge* that condemnes thee, openly cleareth thine *Innocency*; his *Wife* ſends him word, that ſhee was warned in a dreame, that thou waſt a juſt man; and therefore ſhould take heed of doing injuſtice unto thee: The

1 Pet. 2, 22.

Iob. 8, 46.

Matth. 27, 19.

Centurion that executes thee, confesseth thee of a truth, *to bee both a just man, and the very Son of God.* The *Theefe* that hangeth with thee justifieth thee; *that thou hast done nothing amisse.* What is the cause then, O Lord, of this thy cruell Ignominy, Passion, and Death? I O Lord, I am the cause of these thy sorrovvs; my sinnes vvrought thy shame, mine *iniquities* are the *causes* of thy *injuries.* I have committed the fault, and thou art plagued for the *offence:* I am *guilty,* and thou art *arraigned;* I committed the *sin,* & thou sufferedst the *death:* I have done the *crime,* and thou hangedst on the *Crosse.* Oh the deepenesse of Gods love! Oh the vvonderfull disposition of heavenly *grace!* Oh the unmeasurable measure of divine *mercy!* The *wicked* transgresseth, and the *just* is punished; the *guilty* is let escape, and the *innocent* is arraigned; the *malefactor* is acquitted, & the *harmlesse* condemned; vvhat the *evill Man* deserved, the *good man* suffereth: the *servant* doth the *fault*, the *Master* endures the *stroke.* What shall I say? *Man* sinneth, and God dieth. O Sonne of God! vvho can sufficiently expresse thy *love?* or commend thy *pitie?* or extoll thy *praise?* I vvas *proud,* and thou art *humbled:* I vvas *disobedient,* and thou becamest *obedient:* I did eat the *forbidden fruit,* and thou didst hang on the *cursed tree:* I played the *glutton,* and thou diddest *fast: Evill concupiscence* drew me to eat the *pleasant Apple,* and *perfect charity* led thee to drinke of the *bitter Cup.* I assayed the *sweetnesse* of the *fruit,* and thou diddest taste the *bitternesse* of the *gall.* Foolish *Eve* smiled vvhen I laughed; but blessed *Mary* vvept, vvhen thy heart bled and died. O my God, here I see thy

goodneſſe, and my *badneſſe*: thy *Juſtice*, and my *injuſtice*: the *impietie* of my *flesh*, the *Piety* of thy nature. And novv, O bleſſed *Lord*, that thou haſt endured all this for my ſake; *What ſhall I render unto thee for all thy benefits* beſtovved upon mee a ſinnefull ſoule? Indeed, Lord, I acknovvledge, that I ovve thee already for my *Creation*, more then I am able to pay, for I am in that reſpect bound vvith all my povvers and affections to *love* and to adore thee. If I ovved my *ſelfe* unto thee, for giving mee *my ſelfe* in my creation; vvhat ſhall I novv render unto thee, for giving *thy ſelfe* for me to ſo cruell a death, to procure my *redemption*? Great vvas the benefit that thou vvouldeſt create me of *nothing*, but vvhat tongue can ſufficiently expreſſe the greatneſſe of this grace, that thou diddeſt redeeme mee vvith ſo deare a price, vvhen I vvas *worſe then nothing*? Surely, O Lord, if I cannot pay the thankes vvhich I ovve thee; (and vvho can pay thee, vvho beſtovveſt thy *graces* vvithout either reſpect of *merit*, or regard of *meaſure*? it is the abundance of thy *bleſſings* that makes mee ſuch a *bankerupt*, that I am ſo farre unable to pay the principall, that I cannot poſſibly pay ſo much as the intereſt of thy love.

But, O my Lord, thou knovveſt, that ſince the loſſe of thine Image, by the fall of my firſt unhappy parents, I cannot love thee vvith all my might, and my minde, as I ſhould: therefore as thou diddeſt firſt caſt thy love upon mee, vvhen I vvas a *child of vvrath*, and a lumpe of the loſt and condemned vvorld: ſo novv, I beſeech thee, ſhed abroad thy love by thy Spirit through all my faculties and affections:

that though I can never pay thee in that measure of love which thou haſt deſerved, yet I may endeavour to repay thee in ſuch a manner, as thou vouchſafeſt to accept in mercy; that I may in truth of Heart, love my Neighbour for *thy ſake*, and love thee above all for thine *owne* ſake. Let nothing bee *pleaſant* unto mee, but that which is *pleaſing* unto thee. And, ſweet Saviour, ſuffer mee never to bee loſt or caſt away, whom thou haſt bought ſo dearely with *thine owne* moſt precious bloud. *O Lord, let mee never forget* this infinite love, and this unſpeakable benefit of my *Redemption*, without which, it had bin better for mee never to have beene, then to have any being.

And ſeeing that thou haſt vouchſafed mee this aſſiſtance of thy holy Spirit; ſuffer mee O heavenly Father, who art the Father of Spirits, in the mediation of thy *Sonne*, to ſpeak a few words in the eares of my Lord. If thou, O Father, deſpiſeſt mee for mine iniquities, as I have deſerved, yet bee mercifull unto me for the *merits* of thy *Sonne*, who ſo much for mee hath ſuffered. What if thou ſeeſt nothing in mee but miſery, which might moove *anger* and *Paſſion*? Yet behold the *merits* of thy *Sonne*, and thou ſhalt ſee enough to moove thee to *mercy* and *compaſſion*. Behold the *myſtery* of his *Incarnation*, and remit the *miſery* of my tranſgreſſion: And as oft as the *wounds* of thy Son appeare in thy *ſight*; Oh, let the *woes* of my ſinnes bee hid from thy *preſence*. As oft as the *redneſſe* of his bloud gliſters in thine eyes; Oh let the *guiltineſſe* of my ſinne bee blotted out of thy *Booke*. The *wantonneſſe* of my flesh provoked thee

unto *wrath*: Oh, let the *chaſtity* of his flesh perſwade thee unto *mercy*: that as my flesh ſeduced mée to ſinne, ſo his flesh may reduce mee unto thy *favour*. My *diſobedience* hath deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can man deſerve to ſuffer, which God, *made man*, cannot merit to have forgiven? When I conſider the *greatneſſe* of thy Paſſion, then do I ſee the *truneſſe* of that ſaying; that *Ieſus Chriſt came into the world to ſave the chiefeſt ſinners*. Dareſt thou then, *O Cain*, ſay, *that thy ſinnes are greater then may bee forgiven?* thou lyeſt like a murtherer: The mercies of *one Chriſt* are able to *forgive a whole world* of *Cains*, if they will *believe* and *repent*. The ſinnes of all ſinners are *finite*: the mercies of God are *infinite*: Therefore, O Father, for the bitter death and bloudy paſſions ſake, which thy *Sonne Ieſus Chriſt* hath ſuffered for mee, and I have now remembred unto thee, pardon and forgive thou unto mee all my ſinnes, and deliver mee from the curſe and vengeance which they have juſtly deſerved: and through his merits make mee, O Lord, a partaker of thy *mercie*. It is thy mercy that I ſo earneſtly *knocke* for. Neither ſhall mine *importunitie* ceaſe to call and knocke, with the man that would *borrow the loaves*; untill thou ariſe and open unto mee thy *gates* of *Grace*. And if thou wilt not beſtow on mee the *loaves*, yet O Lord, deny mee not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand maid.

And ſeeing thou requireſt nothing for all thy *benefits*, but that I love thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the trueſt *outward* teſtimony) and

and that it is as easie for thee to mak mee a nevv creature, as to bid mee to bee such: *Create in mee, O Christ a new Heart, and renew in mee a new spirit:* and then thou shalt see hovv (mortifying old *Adam* and his corrupt lusts) I vvill serve thee as thy *new Creature*, in a *new* life; after a *new* vvay: vvith a *new* tongue, and *new* manners: vvith *new* vvords; and *new* vvorkes: to the glory of thy Name, and the vvinning of other sinfull soules unto the *Faith* by my devout example.

Keepe mee for ever, O my Saviour; from the torments of *Hell*, and Tyranny of the *Devill*. And vvhen I am to depart this life, send thy holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receive mee then into that most joyfull *Paradise*, vvhich thou didst promise unto the penitent *thiefe*: vvhich at his last gaspe upon the Crosse, so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O *Christ*, for thine ovvne *names sake*: to vvhom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both novv and for ever, *Amen*.

7 JY 62

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